NATIONAL WEEKLY

Social Justice

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WINNERS IN CHRISTIAN FRONT CONTEST

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FROM THE TOWER

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INVINCIBLE IGNORANCE
Robert H. Hemphill

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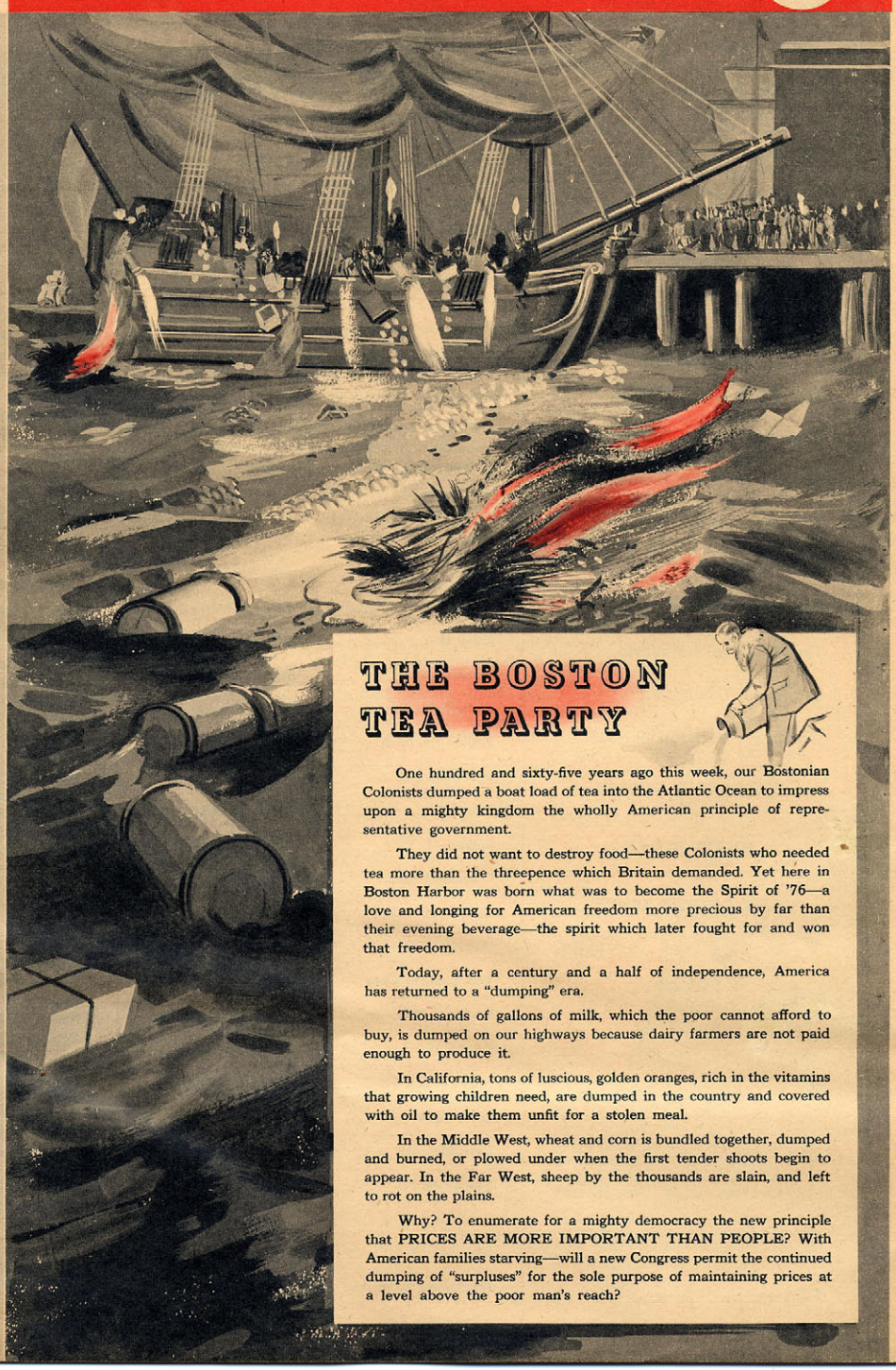

THE BOSTON TEA PARTY

One hundred and sixty-five years ago this week, our Bostonian Colonists dumped a boat load of tea into the Atlantic Ocean to impress upon a mighty kingdom the wholly American principle of representative government.

They did not want to destroy food—these Colonists who needed tea more than the threepence which Britain demanded. Yet here in Boston Harbor was born what was to become the Spirit of '76—a love and longing for American freedom more precious by far than their evening beverage—the spirit which later fought for and won that freedom.

Today, after a century and a half of independence, America has returned to a "dumping" era.

Thousands of gallons of milk, which the poor cannot afford to buy, is dumped on our highways because dairy farmers are not paid enough to produce it.

In California, tons of luscious, golden oranges, rich in the vitamins that growing children need, are dumped in the country and covered with oil to make them unfit for a stolen meal.

In the Middle West, wheat and corn is bundled together, dumped and burned, or plowed under when the first tender shoots begin to appear. In the Far West, sheep by the thousands are slain, and left to rot on the plains.

Why? To enumerate for a mighty democracy the new principle that PRICES ARE MORE IMPORTANT THAN PEOPLE? With American families starving—will a new Congress permit the continued dumping of "surpluses" for the sole purpose of maintaining prices at a level above the poor man's reach?

Social Justice

DECEMBER 19, 1938

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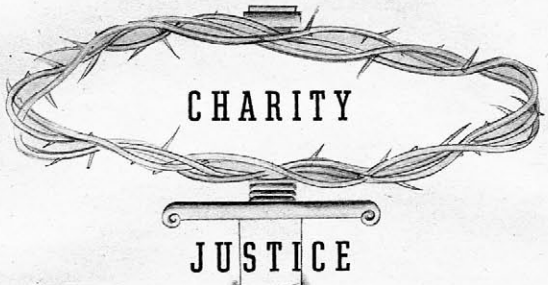
For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound. II Corinthians 1:5



THOSE who suffer physical ailments are perpetuating the Passion of Christ. They may be lowly members of the Mystical Body of Christ. They may be important members of an essential organism. For all of them, the prayers of those of us who are their fellow-men are requested — for their recovery.

Their sufferings redound to our credit, and our prayers assist them in their distress.

Each day, if you are a true follower of social justice, please include the Lord's Prayer in your devotions, for the welfare and speedy recovery of our sick.

Readers are invited to send in to Father Coughlin, at the Shrine of the Little Flower, in Royal Oak, Michigan, the names of sick and departed relatives and friends for whom remembrance can be made.

Dec. 6, 1938.

City and State	Name
Joliet, Ill.	Mrs. Ira J. Hill
Manteno, Ill.	Mrs. Olga Ferk
Springfield, Ill.	John C. Reveles
Rapid City, Mich.	Mrs. Geo. Way
Jersey City, N. J.	Rev. Jos. E. Grimley
Bronx, N. Y.	Lucinda V. McCann
Buffalo, N. Y.	Margaret Roth
Cleveland, Ohio	Mrs. John Gallagher
Cleveland, Ohio	Mrs. E. Zunt
Delphos, Ohio	Mrs. Mary Friedrich
Youngstown, Ohio	Margaret Glennon
Portland, Ore.	Julia Hood
Harrisburg, Pa.	Maxwell H. Hite
Philadelphia, Pa.	Mr. J. Nagel
Pittsburgh, Pa.	Harry Downey
Sewickley, Pa.	Mary Boylan
Sewickley, Pa.	Catherine Dillon
Sewickley, Pa.	Mary Gorman
Sewickley, Pa.	John Walker
Plankinton, S. D.	Mrs. James V. Ryan
Milwaukee, Wis.	Mrs. Frank Lyons

LOVE is not time's fool.

The grave is not the end-all of life.

True believers in social justice continue to manifest their love for their dead, who really are still living in the Land of God.

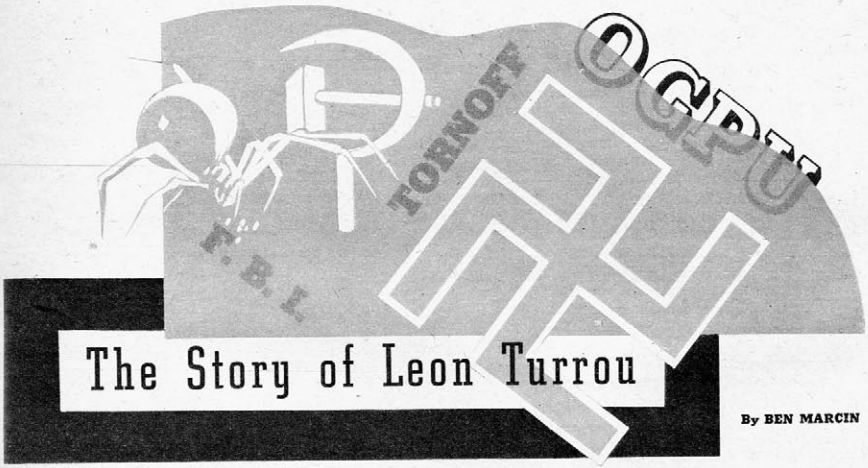
Consequently, we ask you not only to pray that God will crown the life of one who has passed to the beyond with eternal happiness; we ask you who are still in this land of tears and sorrows, to perform a kind deed as a gesture of love for our faithful departed.

When you bestow an alms-deed on a hungry person; when you clothe a naked orphan; when you restrain and overcome a temptation, do this as an Act of Love, for one who, we hope, is waiting to receive us some day soon in Christ's kingdom, where poverty and passion and distress are unknown.

This is the real spirit of devotees of social justice.

Dec. 6, 1938.

City and State	Name
Quebec, Canada	E. J. Langlois
Waterbury, Conn.	Dr. Thomas Kilmartin
Waterbury, Conn.	Thomas Kilmartin, Jr.
Chicago, Ill.	Joseph Schleicher
Danville, Ill.	Mr. C. J. Borsch
Baltimore, Md.	Edw. L. Frigitt
Cambridge, Mass.	Miss Mary A. Burns
Cambridge, Mass.	Charles J. McCann
Cambridge, Mass.	Mrs. Margaret J. McCann
Fall River, Mass.	Helena M. Brough
N. Abington, Mass.	James Franey
Whitman, Mass.	Miss Ellen Spellman
Detroit, Mich.	Mr. John A. Byrant
St. Louis, Mo.	Theodore Heckenkamp
E. Orange, N. J.	Alexander H. Koellhoffer
Hoboken, N. J.	Mrs. James J. Pendy
Astoria, L. I.	Eddy McDermott
Bronx, N. Y.	Martin O'Marra
Bronx, N. Y.	Mother of Frank Weber
Brooklyn, N. Y.	Maria G. Spagnola
Gloversville, N. Y.	Carl Brown
Lockport, N. Y.	James C. Ryan
New York City	William Walsh
Syracuse, N. Y.	Harry Carroway
Syracuse, N. Y.	Edwin Tanguay
Cleveland, Ohio	Mary F. Andrews
Cleveland, Ohio	Mr. Kelly
Cleveland, Ohio	Mrs. Mary McCready
Cleveland, Ohio	Mr. Thos. McCready
Cleveland, Ohio	James Desmond Mullins
Cleveland, Ohio	Sister M. Rosalia
E. Cleveland, Ohio	Mr. John Bednark
E. Cleveland, Ohio	Mr. A. Hueslein
E. Cleveland, Ohio	Mrs. A. Hummel
Sandusky, Ohio	Miss Rose Bollinger
Harrisburg, Pa.	W. J. Nissel
Philadelphia, Pa.	Miss Pearl Zeiders
Harrisville, R. I.	Mr. Alpherie Boucher
Harrisville, R. I.	Mrs. Mary Pidgeon



The Story of Leon Turrou

By BEN MARCIN

How a Veteran Agent of the Soviet OGPU Made Himself a National Reputation as a G-Man.

PERHAPS, it wasn't "germs" that killed off those Orson Welles' visitors from Mars, or sent them back posthaste on a return rocket, it may have been a behind-the-scenes glance at the way we've let things run at Washington.

The American taxpayer—the fellow who pays the bill, who *owns* the country and hires public officials to run it for him—is incredibly complacent about the sort of job that is being turned out.

The briefest of Washington visits, and the most casual of inner-circle contacts, is certain to shock any native-born Christian American who has not been "conditioned" by politics for what he must expect to find.

Over officials who must return to the people for re-election, the voters have at least the fiction of control. Or they may even remove by impeachment those who tax public patience too insufferably, but easy-going Americans seldom exercise this power.

The thing that seems to shock most Americans looking around their own headquarters for the first time is the powerful influence of men in charge of affairs, whom the VOTERS DID NOT HIRE. What's worse, so many of them could not qualify, either by citizenship or character, for a vote of confidence from the people at all.

The elected officials, from President down to Congressmen, appear in a sort of daze—almost as if they were TAKING ORDERS from men whom they had hired to work for them. Somewhat as if a gang of office boys, by terror, blackmail and general cussedness, had taken over the business and had put the bosses on the spot.

With a naive faith in his school textbook information, the American native turns hopefully to the traditional bulwark of his liberties, the Department of Justice — the old "J.D.'," as we called the G-men in wartime—only to encounter a further shock. The "termites" have been boring in even there!

Said one editorial visitor recently: "SOCIAL JUSTICE did a great job in going to bat for J. Edgar Hoover when his appropriation was in danger. It is time you did so again. Native-born Christian American upholders of the Constitution in Hoover's department are actually in danger!"

CONFIDENTIAL chatter among those 'in the know' in Washington tickets the mysterious and sudden 'resignation' of Mr. Leon G. Turrou from the Department of Justice—immediately upon his completion of the "German spy case"—as a case in point.

This Leon G. Turrou, the "super" American G-man of the Federal Bureau of Investigation, who won some degree of fame by his amazing discovery of a "wholesale Nazi plot against the United States," is described by reliable Washington informants as an OGPU agent long employed by Soviet Russia to spy upon the United States government, and pilfer its secrets, while making himself a reputation as America's national hero for saving the nation from "Hitlerism" and "Fascism."

With all the vast resources and authority of the United States Government behind him, this reputed Soviet agent has been searching out and exposing to national hate and official persecution, all so-called enemies of the Soviet government — especially those labeled as "anti-Semites."

The United States Government today shares with Joe Stalin's dictatorial Soviet its military and naval secrets—if any—due to the penetration of Tornoff and scores more of OGPU agents who already have penetrated, through officially-appointed positions, the entire governmental structure of the United States at Washington!

Tornoff, alias Turrou, might still be holding a safe berth with the Federal Bureau of Investigation were it not for the brazen cocksureness of J. David Stern, owner of the *New York Post* and the *Philadelphia Record*, who, with the assistance of other secret agents, fabricated a series of "German Spy Stories" intended *to be published in advance of the trials of the accused!* The purpose being, of course, to incite hatred among Americans against Germany.

These made-up stories were written long before the "evidence" was submitted to the grand jury. They were written, not by Tornoff, the F.B.I. agent, but by other subversive busybodies.

Knowing that such facts as might be brought out at the court trials would bear scant resemblance to the "alleged facts" as given in Publisher Stern's propaganda stories, certain conscience-stricken government officials became fearful of exposure. These officials insisted upon Executive permission to discharge Tornoff at once from the F.B.I. This permission was granted.

TORNOFF's work on the recent "German spy case" was well prepared in advance for him by the secret service of certain influential Jewish leaders in the United States—for the sole purpose of *creating ill-will against Germany and causing, if possible, an early diplomatic rupture.*

When a "case" was finally fabricated so as to appear strong and serious, orders were arranged (through reputed influence at the White House) to assign Mr. Tornoff-Turrou to the case. This, because it would cloak the whole conspiracy with the respectability of the United States Government, with the usual "discovery," jurisdiction, and prosecution.

As a matter of editorial confidence —just between us native-born Americans who ,OWN this country—there are few military or naval secrets that any European power would trouble to filch. There is more than a layman's suspicion that in the stern business of preparing for war, and efficient mechanization for waging war, the Germany high command has already got its own secrets. On the other hand, almost every device that our army and navy owns would be a god-send to Soviet Russia, whose agents overseas profess to run down Nazis.

The clever Tornoff has already covered up most of his provocateur work and false charges against the "spies" by helping several of them to leave the country. He would have had the Jewish wife of Dr. Ignatz T. Griebl out of the United States by this time were it not for the fact that the *officials of the Hamburg-American Line notified the United States Attorney that Mrs. Griebl had just booked passage on one of their boats.*

This exposure of her attempt to leave the country, while wanted as a witness by the United States, through the aid of the very German officials who were accused of aiding spies to escape on their boats, forced United States Attorney Lamar Hardy to take Mrs. Griebl into custody at once. ,

Why has the press so accommodatingly ignored this timely assistance? IT WAS A STORY!

LEON Tornoff was an OGPU agent when Dzerjinsky was chief of the Soviet Secret Police. Directly after the war, Tornoff was reported working in France with the United States Marine Corps making a "topographical study" of the battlefields. Later, through influence from the White House, he was appointed an officer of the American Relief Association in Soviet Russia and elsewhere. While with the A.R.A in Russia, Tornoff acted as a Russian-English interpreter for Herbert Clark Hoover. It was due to the conniving of Tornoff and other G.P.U. workers that the American Relief Association in Russia became pro-Bolshevik and anti-White Russian.

Following his OGPU work with the A.R.A., Tornoff worked several years with the Jewish firm of R. H. Macy & Company in New York City. Later he secured a position in the foreign section of the General Post Office in New York City. He remained in his United States postoffice position until "his good friend" Herbert Hoover became President of the United States.

On April 1st, 1928, Leon Tornoff, the Soviet G.P.U. agent, under the name of "Turrou" received an appointment as an F.B.I. agent with the Department of Justice in Washington, D.C. This appointment was the result, in part, of his influence with the new President through their association in Russia years before.

Thus installed, the veteran secret agent's "rise" and "success" in our Department of Jutice was meteoric. Of 670 G-Men, Tornoff became one of only three who were rated as "pre-eminent." Moreover, he received the highest salary accorded any G-Man in the Department.

It is on record that Tornoff, (the Soviet agent), acting as an investigator for the F.B.I. and disguised as a laborer, "worked" around the building of the ill-fated giant dirigible Akron, to "solve" sabotage.

Many who love thrills with their fiction will be interested to know that this Soviet-American secret agent took an active part in the Lindbergh case. Tornoff's activities in this famous case alone would furnish startling information and revelations.

(To be continued)

RED IN THE CHINESE RECORD

BY LEON HAMILTON

SOCIAL JUSTICE herewith presents the second in a series of articles on Communist activity in the Far East, written for this National Weekly by Mr. Hamilton. A third article will appear in an early issue.

THE EDITOR.

THE Nationalist Chinese government's observance of the 21st anniversary of the red revolution in Russia assumed a significant scare not usually given to foreign anniversaries. Portraits of Sun Yat Sen, Lenin, Chiang Kai Shek and Josef Stalin were featured in newspaper supplements.

Dr. Sun Fo, son of China's Communist philosopher, Sun Yat Sen, and president of the Chinese Executive Council, and Ambassador Ivan Luganetz-Orensky of Russia spoke to an audience of more than 4,000 persons at Chungking, the provisional capital.

Dr. Sun extolled the Chinese-Soviet friendship, and called for a continued, unswerving anti-Japanese struggle and the crushing of "all speculations on peace and illusions of compromise." He said Russia was China's "true and real friend." Dr. H. H. Kung extravagantly praised the achievements of the Bolshevik revolution and then excoriated the Chinese for refusing to make the sacrifices necessary to assure China of victory. Even the moderate newspaper *Hsin Hsu Pao* expressed hope for a greater Soviet economic and military aid to China.

What a story lies behind these news items! It is a story that reveals volumes about the interests of the "democracies"—America, Great Britain, France and Russia—in China.

The *Kuomingtang* (National People's Party) was the organization which agents of the Comintern first used to forge about China the shackles of Sovietism. The party was formerly known as the *Tung Men Hui*, a democratic and republican organization, formed by a group of radical students and professional revolutionists. After the dethronement of the emperor in 1912, the party accepted its present name; but in the following year it was dissolved by order of Yuan Shi Kai. In opposition to official government decree the party made its headquarters at Canton where it remained until Dr. Sun Yat Sen reorganized it as the National People's Party.

THE Bolsheviks lost no time in contacting the leaders of the Kuomingtang. In 1920 Lenin had prophesied that by exploiting the nationalism of the Chinese people, the British Empire in the East would be brought to its knees in surrender. The Bolshevik agitators capitalized on the three principles of philosopher Sun Yat Sen—"Nationalism, Democracy and Socialism"—to bring about the sovietization of China.

Even at the present time, by decree of Chiang's Nationalist government, all teachers and public officials in China are forced to subscribe to Sun's three principles. Agents of the Comintern instilled the doctrines of pure Communism into the mind of Chinese leaders. Agitators were trained at the Communist University of Tashkent. Communist groups were formed in Peking and Shanghai; while classes in Marxism were conducted in Canton. Although the Chinese Communist party was founded in Shanghai in 1921; the party transferred its headquarters to Canton in the following year.

In 1923, the Chinese Communists entered into a compact with the Communist international and the Soviet Russian government when Sun Yat Sen and Joffe, head of the Soviet mission, met in Shanghai and issued a joint manifesto which linked together the Chinese Nationalist and Bolshevik movements. Thus the Communists were enabled to bore from within the *Kuomingtang* and, operating from a Communist section of the *Kuomingtang*, to corrupt the entire movement with bolshevism.

Sun Yat Sen dispatched his good friend Morris (Abraham) Cohen to enlist the aid of American and Canadian military instructors for training the Cantonese armies. However, the British and American governments checkmated his plan and he was forced to appeal to Russia and Germany. Russia and Germany obliged—for, until a few months ago Russian airmen fighting with Chiang's armies consorted with the German military advisers headed by von Falkenhausen in China's Nationalist armies.

Abraham Cohen, who has been known variously as General Ma and General Moi Sha, is the power behind the Nationalist government. Born in London's East End, taken to China at an early age, he later went to Vancouver, British Columbia, in Canada, where he became a prominent member of a Chinese secret society known as "Kop Twang." In Vancouver he met Sun Yat Sen who arranged that Cohen should return with him to China as his financial advisor. After Cohen succeeded in arranging for aid to the Nationalists from Soviet Russia he turned his attention to the finances of the Hankow Nationalists. Because he was the most hated man in Hankow, General Ma saw to it that fables about his own assassination were given wide publicity.

Lately, General Ma (nee Cohen) has succeeded in obtaining arms and munitions for China's Nationalists by pretending to be an ally of Japan. Cohen is the partner in arms of the famous international spy Lincoln Trebitsch. (See the *Jewish World*, "Who Is Cohen Moi-Sha?" August 25, 1927.)

THE leadership of the revolutionary movement in China—as is also the Communist revolutionary movements in all other nations—was placed in the hands of foreigners and of natives who had received a foreign education. Gallent, Borodin and Chen were the leaders of the revolutionary movement since the death of Sun Yat Sen on March 12, 1925.

Gallent, alias Galen (alias Blucher), was the military leader of the Chinese Nationalists. Later, he appeared as "General Blucher" in the Communists' defense of Madrid and as "Marshal Vassily Blucher" in charge of Russia's Far Eastern armies. Galen was an Austrian-Canadian Communist whom the Bolsheviks hope will be a great military leader despite his defeats at Madrid and in Manchukuo.

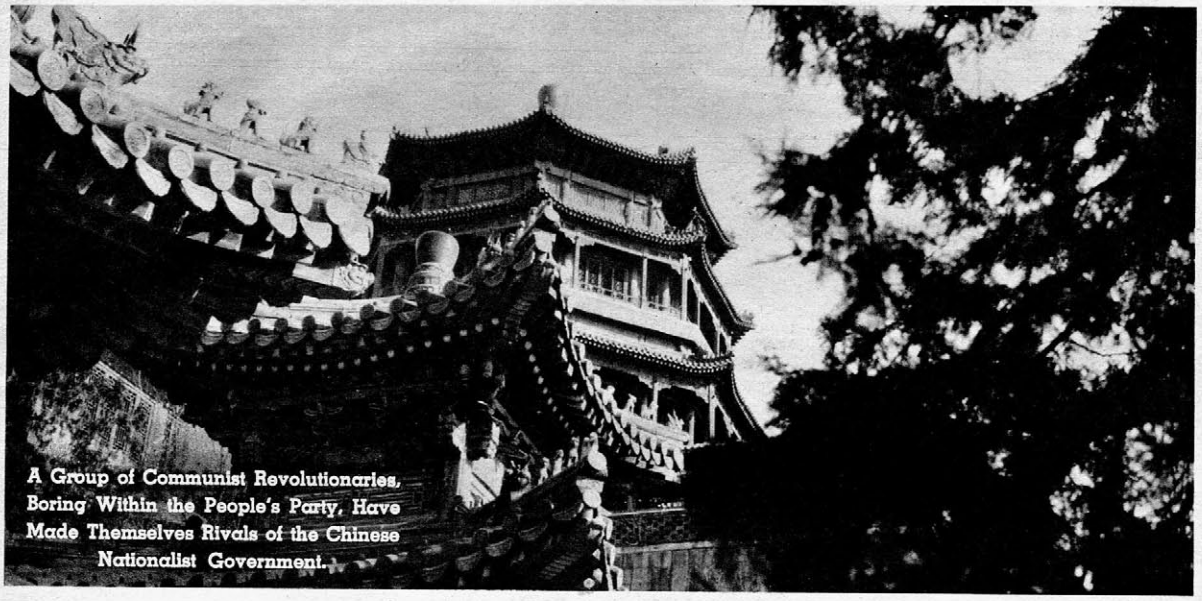
Jacob Borodin (alias Michael Grusenberg) was a more mysterious character. He was first heard of as an agent of the Comintern in Spain, Mexico and the United States. In 1922 he acted as the underground agent and advisor of Britain's Communist party and in August of the same year he was arrested in Glasgow, sentenced to six months imprisonment and subsequently deported. Sun Yat Sen chose Borodin as the chief advisor to the government of Canton; but acting in this capacity he received his regular salary from the Soviet Embassy!

Borodin's colleague, Mr. Eugene Chen, lately made a high ranking official in Chiang's cabinet after a deal with the Soviet government, is a Chinaman but was born in Trinidad, where he was known as E. Bernard Acham (Ackam). After acting as a solicitor in London he went to China to aid the National People's Party. In 1919 Chen joined Sun Yat Sen's party and in 1922 he became foreign advisor to the Canton government.

In the spring of 1925 the revolutionary movement, still disguised as Chinese Nationalism, flamed into open violence. Soviet agents led riots of Chinese coolies and Communist soldiers against British property and business men at Shanghai and Shameen in May and June. The revolutionary army, known as the Kuominchu, led by the so-called "Christian General" Feng Yu-hsiang, had been formed in the North while the Canton army in the South was commanded by Chiang Kai Shek. By autumn of 1926 General Chiang's forces had moved from Canton to Hankow. The city was captured on September 10 and the British concession was captured on January 5, 1927.

The British government made official protestation to the Nationalist government as representative of the Chinese people and presented its memorandum to Eugene Chen, foreign advisor of the Cantonese government. The Nationalist government's reply to the memorandum was an-

Chiang Kai Shek



A Group of Communist Revolutionaries, Boring Within the People's Party, Have Made Themselves Rivals of the Chinese Nationalist Government.

other attack on the British concession in Hankow on January 4, 1927, carried out by mobs crying "Down with British imperialism!"

Mr. Chen explained that his government was not responsible for the activity of these mobs; for they were outside the law. British secret agents discovered that the riot was *planned and instigated by Galen and Borodin.* The capture of the Hankow concession demonstrated that the British force in China were inadequate to protect British property in China; hence the dispatch of extra detachments of British troops to Shanghai, Canton and other strategic centers in China, to prevent them from falling into the hands of China's Communist led mobs.

AMERICAN Intelligence officers have discovered that Borodin and Gallent were in the United States preparatory to sailing for Hankow. They masqueraded as "friends of the Christian Missions in China" and as *salesmen for Russian-made shoes traveled on German passports.* In fact, members of the German Center Party heartily recommended them to Germans in America. Upon arriving in China the British government extended them the courtesy of transportation on a British gunboat up the Yangtse River to Hankow.

There Communist revolutionists led the Chinese mobs who wantonly destroyed foreign property in Hankow and vicinity and occupied the property confiscated from Catholic missionaries in the district. The British government locked up British businessmen in a great warehouse "in a protective custody." The editor of the British paper in Hankow charged that the British government had cooperated with the Communists in their despoliation of British and foreign property. In this he was merely reiterating the statements of many foreign observers in Hankow.

"The Seventh Congress of the Comintern held in Moscow, reiterated the program of world revolution believing that the contest between the capitalistic and communist worlds was inevitable and formulated a program of active campaigning for the world revolution. For the benefit and inspiration of Comintern affiliates in the capitalistic nations of the world, the directors of the Comintern drafted a resolution in favor of making renewed efforts to bring about a world proletarian revolution. The resolution drew vigorous protest from the United States, Italy, Latvia and Japan."

The Congress thus enunciated its belief that "the world economic crisis and the collapse of capitalism have produced a disturbing effect on all international relations. The intense competition of world markets, which have become extremely inactive due to the world economic depression has changed to a severe economic war. The beginning of the repartitioning of the world is now an established fact."

The Congress passed the following resolution: "All the members of the Comintern are under obligations to give positive support to the oppressed people of colonies and quasi colonies waging a war for racial emancipation, especially to the Chinese Red Army's struggle with Japan and other imperialistic countries and the Kuomingtang.

"The Chinese Communist party, in particular, should endeavor to extend the front of the racial emancipation of the Chinese and to concentrate in it all the racial power available for resisting the encroachment of Japan and other imperialistic countries upon China."

The Chinese Communist party, although started by ten leftist students, equals in number the Russian Communist party which controls the destinies of over 160-million people. According to the *Report of the League Commission on the Sino-Japanese Conflict* (1929), "Communism in China not only means, and in most countries other than the U.S.S.R., either a political doctrine help by certain members of existing parties, or the organization of a special party to compete for power with other political parties. It has become an actual rival of the Nationalist government."

CRITICAL CRITICISM

The Smoke Screen of "Anti-Semitism" Is Sent Up to Smother Any Comment Upon a Jewish Individual or His Actions.

By DR. EDWARD LODGE CURRAN, PH. D.

AMERICAN citizens are bewildered at the various streamlets of so-called anti-Semitism that are breaking from time to time upon the shores of public opinion in this country.

We are not referring to the old K.K.K. movement, which directed its poisonous darts of persecution against Catholics and Jews and Negroes alike, and which included among its supporting personnel such figures as Mr. Hugo Black, former United States Senator from Alabama and now a Justice of the United States Supreme Court.

We are referring to present symptoms of anti-Semitism wherever they may exist. We use the word "symptoms" advisedly and purposely. Thus far, since the days of the K.K.K. no concrete anti-Semitic movement has been established in this country.

The present writer is not anti-Semitic. He denounces all persecutions and all persecutors. He denounces the persecution of the Jews in Germany. He denounces the persecution of the Catholics in Germany. He denounces the persecution of the Protestants in Germany. He denounces the persecution of Catholics in Mexico and in Red Loyalist Spain. He denounces the persecution of all religions in Soviet Russia. At the risk of repetition the present writer denounces every persecutor and every persecution, past, present and future.

In discussing present trends of so-called anti-Semitism, certain facts should be exhibited. In the first place, certain Jewish leaders are oversensitive. They refuse to tolerate criticism directed against any Jewish personality or against any Jewish organization. These same Jewish leaders are quick to call out the cry of "anti-Semitism" whenever such criticism occurs.

THIS is a free country. Any citizen has the right to criticize any personality or any movement or any organization. Freedom of speech for all people and concerning all matters still exists in the United States.

By what right, therefore, does any Jewish leader label as "anti-Semitic" the citizen who exercises his right of free speech and criticizes a personality or a movement or an organization that happens to be Jewish. If the principles, or facts of his criticism, be wrong the criticizing citizen should be told about it. He should not be merely insulted or smeared with the designation of "anti-Semitic."

Father Coughlin once criticized three outstanding citizens in American life. He had something to say about Mr. J. P. Morgan, about Mr. Alfred E. Smith and about Mr. Bernard Baruch.

No one called Father Coughlin an "anti-Protestant," for criticizing Mr. Morgan. No one called Father Coughlin an "anti-Catholic" for criticizing Mr. Smith. Why then did certain Jewish leaders and publications call Father Coughlin an "anti-Semitic" for having criticized Mr. Baruch? Mr. Baruch was not criticized for his Jewish race or his Jewish religion, but for his financial theories.

The refusal on the part of certain Jewish leaders and organs of propaganda to admit that an American citizen *has the right to criticize* members of their own race without becoming liable to the smearing designation of "anti-Semitic" accounts to some degree for the existence of what these certain Jewish sources are fond of calling sore spots of anti-Semitism.

In other words much of the so-called "anti-Semitism" in the country does not exist, except in the minds of certain Jewish sources of propaganda. in other words, certain Jewish leaders and their propaganda sources are responsible for waving the flag of "anti-Semitism" without any foundation in fact.

THESE sentiments are written in all charity. They are written to protect the Jewish citizens in the United States from making mountains out of molehills. Everything that certain Jewish leaders call "anti-Semitic" is not anti-Semitic. Christians do not call every criticism of Christian personalities or Christian organizations "anti-Christian." In the same way Jews should not call every criticism of Jewish personalities or Jewish organizations "anti-Semitic."

The most obnoxious example of this anti-Semitic flag waving on the part of certain Jewish leaders is an editorial which appeared in the May 20, 1938 edition of a Jewish newspaper called the *Jewish Examiner* and published by a man named Rabbi Gross.

In the May 14, 1938 edition of the *Brooklyn Tablet*, the Catholic newspaper of the diocese of Brooklyn, Mr. Patrick Scanlan, the managing editor, wrote an article telling Professor Albert Einstein to mind his own business about the domestic and foreign policies of the United States Government.

Professor Einstein is a Jewish refugee from Germany. He is not an American citizen. He is a guest of the United States Government. He is glad to be in this country. He has become a professor at Princeton University.

As a guest in this country Professor Einstein has no business to suggest how his host, the United States Government, shall act in domestic or international problems. The Einstein theory of relativity is so vague and meaningless that, according to newspaper reports, scarcely a dozen men in the country understand it.

Time was when a theory only understood by a few was relegated to the ash heap of lost causes. Not so with the Einstein theory. The gullible editors and newspaper readers of our country have been educated to the point where they believe that only the unknowable is knowable and that language, *a la Einstein*, should be used to conceal and not reveal thought.

Professor Einstein knows as little about the proprietics existing between guest and host as he does about the connection between his theory of relativity and reality. Hence Professor Einstein, the guest, proceeded to sign a petition, together with fellow members of the Princeton faculty, asking the United States Government to drop the embargo on arms to Spain.

In other words Professor Einstein, the great believer in peace wants the United States to allow the free shipment of arms and ammunition to Red "Loyalist" Spain so that more Spanish citizens can be butchered and more Catholic priests and bishops, and men and women and children, murdered by the Spanish representatives of Moscow.

WE wonder if Professor Einstein ever read the *Pastoral Letter of the Spanish Bishops*, who are natives of Spain. After serious study and charitable consideration the Spanish Bishops pointed out that the issue in Spain is between the preservation of Christian civilization, represented by the Nationalists, and the permanent establishment of Soviet Communism and Anarchy as represented by the Red Loyalists.

The Red Loyalists have butchered 6,000 members of the Catholic secular clergy alone, not to speak of the hundreds of thousands of other Spanish civilians bishops, religious order priests, nuns, men, women and children—who succumbed to the Red fury of Valencia and Moscow.

If the Jews have a right to protest against the persecution of their own in Germany, then Catholics have a right to protest against the persecution of their own in the territory of Red Loyalist Spain.

If the Jews have a right to be indignant at any Christian who could approve of the German persecution of the Jew, then the Catholics have a right to be indignant at Professor Einstein or any other Jew who approves of the Red Loyalist persecution of Catholics in Red Loyalist Spain.

The indignation of Catholics towards Professor Einstein for his Red Loyalist sympathies in the Spanish affair was justified. The indignation of Catholics who are annoyed by Jewish collectors of funds for Red Loyalist Spain, where hundreds of thousands of their own have been already butchered, is also justified. Nor is such indignation anti-Semitic. It is an expression of righteous displeasure against the individuals or organizations in question. The fact that Jewish leaders try to label such indignation as "anti-Semitic" does not make it so.

Leaving this point aside, however, Professor Einstein should have minded his own business. He has no right to try to dictate the domestic or international policies of this Government. The embargo on arms to Spain is none of his business. Can you imagine what would happen, in Jewish propaganda circles, if a Catholic refugee from Germany found his way to Palestine and tried to urge the British government to send arms to the Arabs to protect themselves against Jewish invasion. The hypothetical German Catholic in question should mind his own business. The same goes for Professor Einstein.

Rabbi Gross of the *Jewish Examiner* however did not think so. Therefore, Rabbi Gross raised the old cry of "anti-Semitism." Therefore, Rabbi Gross's paper wrote a vicious editorial attacking Mr. Scanlan.

THIS vituperative editorial from the *Jewish Examiner* is a two-edged sword. It inflames Jewish minds against Christian critics who are exercising their prerogative of free speech. It inflames Christian minds with the suspicion that individuals like Rabbi Gross will only tolerate Jewish criticism of the Christian but not Christian criticism of the Jew. What price "freedom of speech" anyhow?

Many Jewish citizens resented the narrow, bigoted and vilifying article which appeared in the *Jewish Examiner*. Unfortunately, their resentment will not reach the Jewish readers who accept the leadership of Rabbi Gross and whom he has convinced, most falsely and fanatically, of the supposed anti-Semitism of Dr. Scanlan. In his article concerning Professor Einstein, Doctor Scanlan was critical but not anti-Semitic.

This is typical of the way in which Jewish leaders of the Gross-Wise-Isaacs type stir up their own soup of anti-Semitism. The Jewish people will do much to remove any vibrations of anti-Semitism in their midst if they will publicly repudiate the leadership of such individuals as Rabbi Gross of the *Jewish Examiner*, Rabbi Stephen Wise of New York and Stanley Isaacs, Borough President of Manhattan in New York City.

No doubt the very writing of this article will be misused by certain Christian-baiters as indicating that the writer is anti-Semitic. The writer is not, never has been, and never proposes to be anti-Semitic. The writer is against all persecution and against all persecutors. The writer refuses to abandon the principle and policy of free American criticism because of the artificial wolfish cry of "anti-Semitism."

The writer is not anti-Semitic. Such a denial, however, will not be accepted by Jewish leaders and groups and organizations who wish to keep up the cry of "anti-Semitism" for their own narrow and private and, in some cases, gainful purposes.

COMMENTS ON LAST SUNDAY'S DISCOURSE

GEORGE CARDINAL MUNDELEIN IS RIGHT

His Eminence, George Cardinal Mundelein, following Father Coughlin's broadcast of December 11th, issued a statement which read: "As an American citizen Father Coughlin has the right to express his personal views on current events, but he is not authorized to speak for the Catholic Church, nor does he represent the doctrine or sentiments of the Church."

His Eminence is absolutely correct. Father Coughlin is not authorized to speak for the Catholic Church. But, of more importance, he is not authorized to speak against the Catholic Church. Neither is any other priest, bishop or cardinal.

His Holiness, Piux XI, alone is authorized to speak for the Catholic Church, as Mr. Frank Hogan so eloquently stated when he played the role of spokesman for the General Jewish Council.

Priests speak for their parish and under the jurisdiction of their bishop.

Bishops speak for their diocese. So do cardinals—for their diocese only. The Pope speaks for the Catholic world, to whom all priests, bishops and cardinals are subordinate.

• • •

The Cardinal's statement, as delivered by Bishop Sheil, his auxiliary, was prefaced by these remarks: "His Eminence, George Cardinal Mundelein of Chicago, having been importuned by news commentators and correspondents from every section of the country in reference to the broadcasts of Father Coughlin, makes the following statement."

• • •

Speaking about news correspondents and news commentators and the press in general, the Rev. Denis Fahey, in his book, *"The Mystical Body of Christ in the Modern World"*—a book which has received not only the imprimatur of his Bishop but his superior's warm approval—says:

"Nowadays, the vast majority of human beings in all countries are at the mercy of the newspapers for information about the world. And the newspapers mislead them atrociously.

"'Journalism,' writes G. K. Chesterton, 'is a false picture of the world, thrown upon a lighted screen in a darkened room so that the real world is not seen and the unreal world is seen . . .

" 'We live under secret government, conducted by a secret process called Publicity.' For the newspapers are more and more at the beck and call of the financial forces which control the machinery of publicity."

• • •

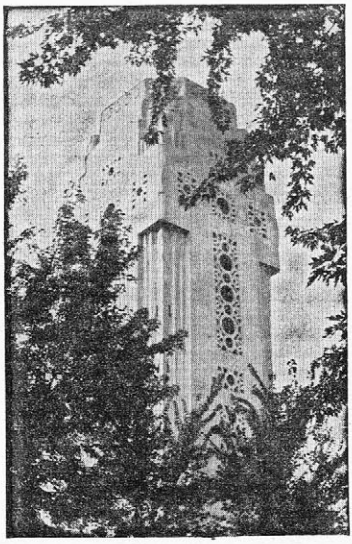
The above are revealing words.

• • •

A former editor of one of New York City's metropolitan dailies says:

"There is no such thing as an independent press in America, if we except that of little country towns. You know this and I know it. Not a man among you dares to utter his honest opinion. Were you to utter it, you know beforehand that it would never appear in print. I am paid 150 dollars a week so that I may keep my honest opinion out of the paper for which I write. You, too, are paid similar salaries for similar services.

"Were I to permit that a single edition of my newspaper contained an honest opinion, my occupation, like Othello's, would be gone in less than twenty-four hours. The man who would be so foolish as to write his honest opinion would soon be on the streets in search for another job. It is the duty of a New York journalist to lie, to distort, to revile, to toady at the feet of Mammon, and to sell his country and his race for his daily bread, or what amounts to the same thing, his salary.



FROM THE TOWER

"We are marionettes. These men pull the strings, and we dance. Our time, our talents, our lives, our capacities are all the property of these men; we are intellectual prostitutes."

• • •

Philip Francis, for years an editorial writer of great influence in America, and who had had for forty years an intimate connection with journalism, writes:

"With a few honorable exceptions, the big papers and magazines of the United States are the most ignorant and gullible, as well as the most cowardly and controlled Press, printed in any country in the world. The majority of the owners are mere financiers, who look upon their magazines and newspapers simply as money-making mills, and who, whenever it is a question between more coin and good, honest, patriotic, public service, will take the coin every time." (*The Poison in America's Cup*, p. 31).

"What adds to the peril of this capitalized Press, – which is, of course, not confined to any country—is the deplorable fact that millions of the people of all lands find in their newspapers their only mental food, and form their opinions on practically all subjects by reading insincerely written editorials. Some even have time only for the headlines!"

• • •

While His Eminence, George Cardinal Mundelein, is absolutely correct in what he says, it is feared that too many newspapers, by a process of writing up or writing down—a process so well known to our fraternity—will twist and turn, convert and invert, pervert and revert the simple, truthful words of His Eminence for the purpose of telling the American public: "See! We told you so—Coughlin is an ecclesiastical bum!"

• • •

Father Coughlin knows too much about journalism, journalists and the power behind the press to let himself be caught in giving statements to the press which are pervertible.

Moreover, Father Coughlin is in no way beholden to the press or to the money lords who dominate the policies of the press. That accounts for his fearlessness to express, as the eminent Cardinal says, "his personal views on current events."

In the same book, *"The Mystical Body of Christ in the Modern World,"* Father Fahey continues to say the following:

"But, then, do not newspapers controlled by Catholics react against all this and give their readers the full truth about the world? Alas! Some small ones here and there in different countries do so, but very many do not. The reasons for this are numerous. One, however, is manifest. Most Catholics have been influenced by history, as it has been written and taught for the last three hundred years, and experience great difficulty in getting a clear grasp of the real struggle in the world around the Mystical Body of Christ. The Lutheran separation between the Christian and the Citizen has got such a grip of their minds that they find it hard to realize that our Lord meant what He said, when He uttered the words: 'And I, if I be lifted up from the earth will draw all things to Myself' (John xii, 32). If we take a Socialist or Communist paper, we are astonished at the contrast between it and a journal controlled by Catholics, professedly convinced of the truth of the Catholic Church. From the first line to the last, the Communist paper aims at forming a convinced partisan and it is written with vigor and seemingly profound conviction. Every incident is utilized by it for the propagation of its doctrine of falsehood and misery.

"The paper controlled by Catholics, on the other hand, 'only too often shares in that cold and indifferent outlook on religious matters, with which the pupils of Catholic schools are reproached. They (the pupils of Catholic schools) have been brought up in a Catholic atmosphere, they have breathed it naturally, but they do not feel the healthy, life-giving purity of it. They are 'fed up' with religion as they are with Latin and Greek. The joy of possessing a treasure and the ambition to increase it seems to be dead within them . . . All these young Catholics seem to be unaware of the fact that they hold in their hands the torch which is meant to illumine the world. They carry it along lifelessly and without interest, just as they would a candle in a procession. Our (Catholic) paper does the same. Its attitude towards religion is the stereotyped one of discharging a duty that has to be performed.' (Quotation from article in *'La Vie Intellectuelle,'* April 25th and May 10th, 1933).

"Another reason why newspapers, edited and directed by Catholics, do not react against the insincerity of the Press is that they, too, are more or less at the mercy of financial forces. How, for example, can a manager refuse well-paid advertisements, even though no attention is paid therein to the instructions of the Sovereign Pontiff on feminine modesty in dress? If he does so, the receipts suffer and the paper's existence is endangered. Again, how can editors point out the directions of Masonic movements when they are not prepared to face the hostility of the sect? For these and such like reasons, readers are left unenlightened and bewildered."

• • •

As you observe, no publicity whatsoever was given to Father Coughlin's discourse delivered last Sunday, December 11th.

• • •

In printing all these references to modern journalism, we re-quote the words which Cardinal Mundelein's spokesman gave to the press:

"As an American citizen, Father Coughlin has the right to express his personal views on current events, but he is not authorized to speak for the Catholic Church, nor does he represent the doctrine or sentiments of the Church."

• • •

And we also re-quote the words which Bishop Sheil used in delivering Cardinal Mundelein's message:

"His Eminence, George Cardinal Mundelein of Chicago, having been importuned by news commentators and correspondents from every section of the country in reference to the broadcasts of Father Coughlin, makes the following statement."

NATIONAL WEEKLY
Social Justice
Founded 1936 by Father Coughlin
Rev. Chas. E. Coughlin, LL.D.
EDITORIAL COUNSEL
(By Permission of His Superior)
Published by The Social Justice Publishing Co.

16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.
Just living annual wage.
Nationalization of important public resources.
Private ownership of all other property.
Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.
Restoration to Congress of its sole right to coin and regulate the value of money.
Cost of living maintained on an even keel.
Cost of production plus a fair profit for the farmer.
Labor's right to organize.
Recall of non-productive bonds.
Abolition of tax-exempt bonds.
Broadened base of taxation on basis of ownership and capacity to pay.
Simplification of government and lower taxes.
Conscription of wealth as well as men in event of war.
Sanctity of human rights preferred to sanctity of property with government's chief concern for the poor.

Flash!

Following the speech delivered by Mr. Frank Hogan, thousands of messages came to Father Coughlin's office.

To set all minds at ease, let it be known that Father Coughlin was in no way collaborating with Mr. Hogan to build up circulation for this magazine or to practice a deceit upon his audience.

Mr. Hogan most emphatically was not speaking in behalf of Father Coughlin, nor for Father Coughlin.

Mr. Hogan, believe it or not, was speaking in behalf of the General Jewish Council and for the opponents of Father Coughlin.

The Christian Front Now Established

It has been the general desire amongst Catholics and many Protestants to assist in establishing an impregnable Christian Front.

In the eternal contest between good and evil, good men must be on one side; bad men must be on the other.

Goodness and badness are abstract terms. Practical persons—particularly Christ—do not fail to regard them in concrete terms of good men and bad men.

There are sheep and goats, in the language of Christ.

There are those who stand on the right hand and those who stand on the left hand, in the language of Scripture.

There are those who belong to the Mystical Body of Christ; and there are those who belong to the mystical body of Satan.

Too long have we been content with shadow boxing.

Too long have we been mouthing the cowardliness of the word "tolerance"—tolerance towards wickedness; tolerance towards evil; tolerance towards diabolical policies; tolerance towards the destruction of the kingdom of Christ and those who participate in it.

No one will ever possess the fulness of charity which was Christ's.

But no one will ever possess the fulness of courage in condemning hypocrites, as did Christ.

In establishing a Christian Front, the leader of the good men and the leader of the bad men are strenuously fighting to enlist the millions of indifferent men who, as yet, are content to sit on the sidelines and watch the contest being waged by Christ and Satan.

In a remarkable sermon preached at Pentecost, 1861, in the London Oratory, Father Frederick Faber spoke as follows:

"We must remember that if all the manifestly good men were on one side and all the manifestly bad men on the other, there would be no danger of anyone, least of all the elect, being deceived by lying wonders. It is the good men, good once, we must hope good still, who are to do the work of anti-Christ and so sadly to crucify the Lord afresh . . . Bear in mind this feature of the last days, that this deceitfulness arises from good men being on the wrong side."

To establish the Christian Front on an unassailable basis the good, indifferent, apathetic audience must leave their upholstered seats in the theatre of life and begin to play their part upon the stage of realities.

All those who have received the Sacrament of Confirmation have pledged their cooperation in this matter. They are soldiers — not mere citizens — in the kingdom of Christ.

WHY DO PEOPLE FALL FOR COMMUNISM?

Answer Is Given By Pius XI

No priest, no bishop and no cardinal speaks for the whole Church.

The Pope alone speaks for the whole Church. He speaks authoritatively in this message.

The occult forces to which His Holiness refers are tangible, concrete, real organizations of men and groups.

Why always the pussyfooting?

In his encyclical named "*Atheistic Communism*" Pius XI gives three major reasons why Communism is spreading over the face of the earth. They are moral destitution for wage earners; centralized and diabolical propaganda; and, third, the conspiracy of silence on the part of a large section of the press.

Here are the words of His Holiness:

1. "If we would explain the blind acceptance of Communism by so many thousands of workmen, we must remember that the way had been already prepared for it by the religious and moral destitution in which wage-earners had been left by liberal economics.

2. "There is another explanation for the rapid diffusion of the Communistic ideas: This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers. It makes use of pamphlets and reviews, of cinema, theater and radio, of schools and even universities.

3. "A third powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the non-Catholic press of the world. We say conspiracy, because it is impossible otherwise to explain how a press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the horrors perpetrated in Russia, in Mexico and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian Communism. This silence is due in part to short-sighted political policy, and is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order."

Another Christian Front

The General Jewish Council declined to speak for itself or for the Jewish people of America.

According to report, prominent Jews endeavored to solicit the golden oratory of Governor Frank Murphy of Michigan in their behalf. They failed.

According to further report, the Catholic ex-Governor of the Empire State was approached to speak for Jewry against Father Coughlin. He refused.

Now comes Mr. Frank Hogan, the Sir Galahad of the Fall-Doheny-Sinclair Oil-U. S. Government-Andrew Mellon fame.

He is the Knight of the American Bar who defended Mr. Doheny in the famous Teapot Dome scandal.

Now, he is the Christian Front for the Jews.

He is accustomed to fronting for somebody who cannot speak for himself.

His sword of attack is rather a blunt one: he seldom uses it. But his shield—oh, boy! It's big enough to cover a house, because he is always interested in shielding somebody insofar as he is one of the ablest defense lawyers in the country.

However, he has been guilty of ignorantia elenchi. This means he ducks the issue and begs the question.

The issue at stake was and is this: "Will the Jews of America please get behind the drive against Communism?"

That is the issue—nothing else. Father Coughlin said this is not a question of anti-Semitism; it is a question of anti-Communism.

However, let not American Christians be deceived by those who were successful in driving a wedge between Catholic and Catholic, between Irish and Irish.

Frank Hogan is the wedge. Those whom he represented are the sledge.

May we be the first to dub this new Sir Galahad "The Knight of the Christian Front."

May he prosper and proceed, fronting tomorrow as he did yesterday for those who are in sad need of a front.

Pius XI Speaks Offi ia ly On Spain, Mexico and Russia

Neither the Catholic clergy nor the Catholic laity can dodge this issue of Communism.

In language very definite and speaking for the whole Catholic Church—speaking for priests, bishops and cardinals everywhere—His Holiness Pius XI has this to say about Russia, Mexico and Spain:

"Meanwhile the sorry effects of this propaganda are before our eyes. Where Communism has been able to assert its power—and here we are thinking with special affection of the people of Russia and Mexico—it has striven by every possible means, as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of the young. Bishops and priests were exiled, condemned to forced labor, shot and done to death in inhuman fashion; laymen suspected of defending their religion were vexed, persecuted, dragged off to trial and thrown into prison.

"Even where the scourge of Communism has not yet had time enough to exercise to the full its logical effect, as witness our beloved Spain, it has, alas, found compensation in the fiercer violence of its attack. Not only this or that church or isolated monastery was sacked, but as far as possible every church and every monastery was destroyed. Every vestige of the Christian religion was eradicated, even though intimately linked with the rarest monuments of art and science. The fury of Communism has not confined itself to the indiscriminate slaughter of Bishops, of thousands of priests and religious of both sexes; it searches out above all those who have been devoting their lives to the welfare of the working classes and the poor. But the majority of its victims have been laymen of all conditions and classes. Even up to the present moment, masses of them are slain almost daily for no other offense than the fact that they are good Christians or at least opposed to atheistic Communism. And this fearful destruction has been carried out with a hatred and a savage barbarity one would not have believed possible in our age. No man of good sense, nor any statesman conscious of his responsibility can fail to shudder at the thought that what is happening today in Spain may perhaps be repeated tomorrow in other civilized countries."

What Father Coughlin is trying to do is to get the press of America, the radio and the cinema in which the Jews hold such prominent positions to join with him and his fellow Christians to put down this persecution levied by Communists against Christians.

Why are they dodging the issue? Why are they side-stepping the fact. Why are they trying to split the Church on a question decided dogmatically and definitely by His Holiness, Pius XI?

The Week in the Nation

LABOR

Dies Committee Fights for Life

DEFENDING its position against left-wing opposition from all sections of the country, the House Committee on Subversive and un-American Activities this week began its fight to obtain the $200,000 appropriation, sufficient to insure its continuance.

Representative Martin Dies, chairman of the committee, announced that he would seek this appropriation from the new House of Representatives, to be seated in January. Original appropriation of the committee was $25,000. The committee's budget was shortened by Congress in the belief that the W.P.A. and the Department of Justice would furnish investigators. Both departments refused to do so.

Meanwhile the committee continued its fight against Fascism, Nazism and Communism in American life by sounding the depths to which Communism had plunged in the labor movement, and by negotiating with Secretary of State Cordell Hull in the hope of obtaining Justice Department prosecution of Communists, the German-American Bund, and other foreign propaganda groups, under the law making registration of foreign agents mandatory.

Homer Martin

Most interesting in review is the testimony of Homer Martin, president of the beleaguered United Automobile Workers Union, before the Dies Committee. Martin, who took the stand reluctantly, confirmed damaging admissions he had made last summer, when his union was committed to an open fight against Communistic leadership.

Now that the "crisis" has passed—through the peace plan sold the union by agents of John L. Lewis, president of the C.I.O.—Martin was unwilling to scratch over unpleasantries that characterized the union's trial and expulsion of four Communistic conspirators. Thus, to equalize the damage he was forced to do the C.I.O's hope for peace between Communist and non-Communist factions, Martin launched an attack against the Dies committee itself.

He lashed the committee for "missing its object," and for introducing a parade of "questionable" witnesses and irresponsible testimony. He emphasized that the real object of the committee should be to dig into the dangerous work being undertaken in this country by "foreign, totalitarian governments," inferring that an investigation of Communism was less important than an investigation of Fascism.

But in his own committee appearance, Martin was guilty of giving irresponsible testimony and set himself down as a "questionable" witness, when he accused Flint, Michigan's circuit court Judge Paul V. Gadola, active in the General Motors sit-down strikes, as a "labor-hater," and a "fascist."

Failing to substaniate either of these charges with definite proof, Martin concerned himself solely with saying "it is reported . . . on reliable authority," etc.

MONOPOLY QUIZ CHAIRMAN, Senator Joseph C. O'Mahoney (right) talks over the labor situation in industry with Isador Lubin, labor statistics commissioner. The committee, composed of 12 members drawn from Senate, House, and Federal Departments, last week examined patent pooling in the automobile industry. (Acme)

Others accused by Martin of being fascists were found to be reputable members of the American Legion, and to have praiseworthy civic records in their respective cities.

Unmistakable implication of the entire Martin testimony was that the defense of his new position of amity with the C.I.O. demanded that he counterbalance his reluctant testimony as to the danger of Communism in the labor movement. This he did by shaking a warning finger at fascist bogies whom first he set up, then knocked down.

One Damaging Item

One item of the Martin testimony was particularly noteworthy. He said that, undeniably, Harry Bridges, West Coast C.I.O. leader, is a Communist, and added: "He can deny from now until doomsday that he is a Communist, but I won't believe him." This item of testimony was corroborated by Captain John J. Keegan, chief of detectives at Portland, Ore., who was to testify before the committee.

Keegan asserted he had in his possession documentary evidence proving that the alien Bridges is a Communist.

An interesting anecdote is connected with the Martin-Bridges episode. Martin, in days when he was more friendly with C.I.O. Czar John Lewis, was asked by Lewis to approach Department of Labor officials in an effort to forestall a threatened deportation of Bridges to his native Australia as an "undesirable alien," devoted to overthrow by force of the United States Government.

Martin made the trip to Department of Labor offices, but instead of asking that Bridges be permitted to remain in this country, told officials of the Department that if there was any way in which they could throw Bridges out of the country, he would support them 100 per cent.

Wildcat Rash

Another rash of wildcat sit-down strikes again jeopardized contracts of the United Automobile Workers Union last week as disorders broke out in Detroit, Mich., Flint, Mich., New Castle, Ind., and Kenosha, Wis.

In Michigan nearly 30,000 workers were forced from their jobs because of "misunderstandings," "errors in following grievance procedure," and for other unsubstantial reasons. In other states a total of approximately 10,000 workers were thrown out of employment for similar reasons.

Union officials, conscious of the detrimental moral and legal aspects of needless strikes in which workers were denied needed pay checks at Christmas time, promised that ringleaders in the disorders "would be punished."

ADMINISTRATION

Anti-Monopoly and Profit-Sharing

As time for the resumption of Congress neared, two Congressional committees — the 12-man monopoly committee, and the Senate profit-sharing group—moved forward with testimony pointing the direction they must follow.

Figuring prominently in both investigations was Edsel Ford, president of Ford Motor Co., and son of the noted pioneer motor car manufacturer. Appearing before the anti-monopoly committee, composed of three senators, three representatives and six government departmental executives, Mr. Ford told of his father's early fight to break the back of patent monopoly.

This fight, he related, centered around Ford's opposition to a group known as the Association of Licensed Automobile Manufacturers. The elder Ford, he said, had been refused membership at the outset; told to "go get a reputation." His father got the reputation all right, Edsel said, but never again applied for membership, either in the A.L.A.M., or its successor, the present day Automobile Manufacturer's Association.

The A.L.A.M., Ford said, sought to tie up all important auto patents for the exclusive use of its own members. After a nine-year court fight, the elder Ford won out. His success brought about dissolution of the patent monopoly. And it is likely this experience left its mark on Henry Ford, the greatest industrial individualist in the world.

Before the profit-sharing committee, young Ford told of his company's high wage policy which, he said, has resulted in systematic profit-sharing with a minimum of red tape and "paternalism," and in a minimum of labor trouble in the company's plants from coast-to-coast.

From 1914 to 1919, Ford testified, his company paid out a total of $77,565,000 in profit-sharing funds, over and above wages. Later, he said, wages were raised, and the employes were enabled to deposit their savings in an investment fund, which returned a guaranteed 4½ per cent interest. The company has steered away from hospitalization and similar plans because they tend to paternalism, he testified.

Concerning incentive taxation, Ford said he believed it would lead to "consequences difficult to handle." He advocated a reduction in Federal taxation of business as an "incentive" for progressive expansion of plant and equipment.

F.D.R-maments

President Roosevelt this week sought to set at rest rumors that his proposed armament expansion program was another pump-priming venture, designed to step up employment throughout the nation in a further effort to save New Deal face.

Re-employment and industrial prodding do not figure in the armament venture the President said, adding that "national defense is merely national defense." He stated as his opinion that costs of re-armament should be met from current revenue by taxation, and not by Government borrowing.

Asked if new taxes would be levied to finance army and navy programs that will run more than $1-billion next year, the President was evasive. His statements on the arms expansion movement followed general dissatisfaction with the proposal, made vocal in several sections of the country. Many senators and representatives, in scattered areas, already had expressed themselves as opposed to large arms increases.

POLITICS

Joe Guffey and The Third Term

SENATOR Joe Guffey, formerly bag man for the Democratic party in Pennsylvania, last week spoke out in favor of President Roosevelt for a third term, as the sole hope of the New Deal's "liberal democracy."

Guffey, himself up for re-election in 1940, said that Pennsylvania's 72 votes at the Democratic convention will be cast for Roosevelt, and not for some "middle-of-the-roader."

Admittedly irked by the Republican victory in his state in the recent off-year election, Guffey indicted the Republican party for its "camouflaged fascism," and characterized its victories as a "movement to re-establish industrial serfdom and destroy the partnership between labor and capital, made possible by liberal democrats, under the leadership of Franklin D. Roosevelt."

What the People Think of Father Coughlin's Speech

Excerpts From Letters, Selected at Random From Many Thousands — For Each Letter Quoted, Hundreds of Similar Import Are Daily Pouring In.

FROM A 'HARD SHELL' BAPTIST

I enjoyed your talk very much, and as a "hard shell" Baptist, I want to extend my hearty congratulations to a Roman Catholic and am pleased to know *that we speak the same language* . . . It might not be amiss for you to look up the records as to what they did to our Baptist churches, colleges, etc. in Russia during 1917 and 1918. God bless you!—Frederick A. Wurzbach, President Bronx County Society for the Prevention of Cruelty to Children, New York City.

* * *

Your last Sunday talk was worth $5, which I am sending to you.—A.J.Z., Shakopee, Minn.

* * *

Is there not some way of helping you by picketing the radio stations which refuse to carry sermons on social justice? I think you are about to wake America from a Rip Van Winkle slumber.—J. R., La Salle St., N. Y. C.

* * *

RE-CONVERTED BY FATHER COUGHLIN

For a long time I was an ardent advocate of your views, as well as an admirer of your personality. Then you made your talk regarding my friend, Alfred E. Smith,—an outstanding Catholic and a great American. From that date I no longer listened to your broadcasts . . . Impelled by the recent controversy to hear you today, I must state in justice to you and to my church that I agree with every word of your address and I commend you for your courage and clear thinking. I have learned much today . . . You have cleared the atmosphere and brought out into the open all the facts in a way that has never been done before . . . All real Americans, regardless of religious belief, owe you a debt of gratitude and everlasting praise and support.—D. B. L., Albany, N. Y.

* * *

PRAISE FOR "MONEY" BOOK

You are right in every word you uttered; you spoke nothing but the truth. Evidently the truth hurt some people . . . I should like to have a copy of your famous book, "Money: Questions and Answers." A friend of mine is taking an economic course at the University of Minnesota and tells me that three out of five references at the end of chapters say, "See Father Coughlin's book 'Money'." — Miss Marie T. Magee, St. Paul, Minn.

* * *

The country never needed you more than it does at the present time, in view of the propaganda exerted on the part of our Jewish brothers. Their whole ambition is to get all the so-called refugees into America. As you stated, no deaths have been reported from Germany so far and our Government has taken a very peculiar interest in the matter.—J. G., Brooklyn, N. Y.

* * *

Your voice on the air today came as light and fresh air to a people lost in obscurity and suffocating in a plethora of lives over radio, in newspapers and the movie screen. Ten thousand agile Communists will begin now to discredit you in every way —they are now in the high places, our idealogy must be destroyed, our supreme court must go and then our Constitution; after which our liberty and self-respect will quickly follow. —E. S., Ossining, N. Y.

* * *

You made the best possible refutation of those unfounded criticisms that greeted your sermon on persecutions. It was real genius to hurl back in the teeth of the country's Communistic element the very speech they had objected to . . . I think the entire question of censorship should be dragged out into the open for discussion.—R. L. Connelly, Western Ave., St. Paul, Minn.

* * *

THANKS FROM A JEW

I read about your speech in the *New York Times*. Your words, "I add my voice in protest against persecution," affected me. I cannot adequately express my thanks for your sympathy to the Jewish people and all others who suffer oppression.—C. S., 1480 Broadway, N. Y. C.

* * *

When I heard today a certain "controlled" gentleman on a "controlled" radio station announcing the denial of its time for your speech I felt sad to think of the future of this country . . . A "certain" group seems now to control almost everything in this country, including newspapers and the radio — and they are certainly using every available means and medium to paint themselves whiter than the lily . . . We hope they are. —M. L. N., Valhalla, N. Y.

* * *

Just finished listening to that marvelous address of yours. You may rest assured that millions of Americans throughout this land agree with you and thoroughly appreciate what you have to say.—W. J. Venske, Arlington, Va.

We are marching on to a NEW DAY in America with you as our leader. I am not a Catholic but I believe in you. May God protect you and give you continued strength and vision.—H. E. K., Port Washington, N. Y.

* * *

Your radio address today in my opinion was a masterpiece and would that we had more men of your ability and courage who would speak the truth to the public on such important subjects . . . So few men in high places will speak their convictions.—S. A. C., Greensburg, Pa.

Although I questioned the propriety of a priest's discussing secular subjects, I should be ungenerous to withhold expression of my admiration for your accurate and courageous presentation of the Jewish question in your talk of November twentieth, repeated today . . . In my opinion, there is not a spot of bloodshed in the world today that does not in some degree involve Communism. You have both intelligence and bravery, a combination too rare for the good of the world. —Walter C. Kinney, R. D. No. 5, Johnstown, Pa.

* * *

Your sermons are so wonderful that it would be fine if all of them could be broadcast the second time . . . I am a non-Catholic, but each Sunday I look forward to your hour on the air. May God grant you years of strength to carry on.—Mrs. H. J. Loop, Bolivar, N. Y.

Highlights of the Broadcast

I hold no animosity towards the Jews. I distinguish most carefully between good Jews and bad Jews as well as I do between the good gentiles and bad gentiles.

* * *

To prevent happening in America what has happened elsewhere, and to end once and for all the hostility of German Nazism towards the Jew, I asked my fellow citizens not only to oppose Nazism, an effect of Communism—but to fight Communism itself.

* * *

Ours is not a problem of anti-Semitism; ours is a problem of anti-Communism. The issue is clear. The Jews of America cannot afford to be identified with Communism or with Communistic activities. They are asked to disassociate themselves from the atheistic Jews who espouse Communism.

* * *

The best answer that Jewry can give America is not a passionate denial that Jews, far beyond their proportion of population, are not interested in furthering Communism. Official action will speak more eloquently than ten thousand denials!

* * *

In asking the gentiles of America to oppose the gentiles of the Nazi party in Germany, Jews are not seeking anything that is unreasonable.

On the other hand, when the gentiles of America ask the Jews in this country to oppose the Jews in Russia, in Spain and elsewhere, who are supporting Communism to our detriment and to the detriment of Christians living abroad, we are asking nothing unreasonable.

* * *

The hour has struck when neither Jew nor gentile in America can afford to be associated with Communism even through the medium of silence.

* * *

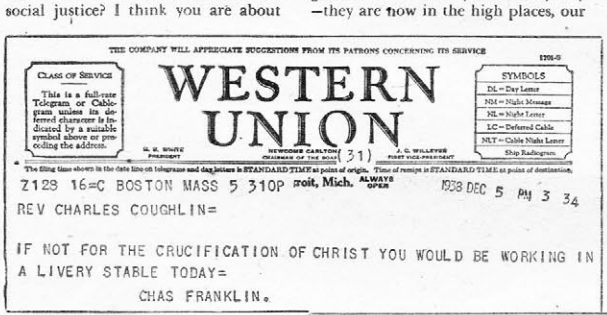
A membership card does not make a man a Communist any more than a baptismal certificate makes a man a saint.

The thoughts which a man entertains; the policies which he pursues—these are the internal causes which generate Communism. And these causes are reduced in their final crystallization to the one word "atheism" and all it implies.

* * *

When the house is on fire, as is the house of our civilization today, we dispense with gratifying our vanities and call in the fire department to save our possessions lest they be lost in the general conflagration . . .

All about us the angry flames of Communism, of godlessness, are devouring not only the contributions which Jewry has made to our generation, but also the benedictions which our gentile ancestors have contributed. Russia is a shambles. China is a battlefield. France is a chaos. Spain is a slaughterhouse. Mexico is a spiritual volcano and even our own United States is beclouded with a crimson smoke which chokes our progress.



THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

CLASS OF SERVICE
This is a full-rate Telegram or Cable-gram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION (31)

SYMBOLS
DL = Day Letter
NM = Night Message
NL = Night Letter
LC = Deferred Cable
NLT = Cable Night Letter
Ship Radiogram

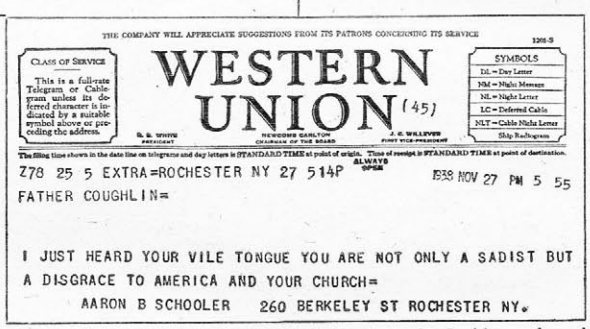
The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination.

Z129 16=C BOSTON MASS 5 310P Detroit, Mich. ALWAYS OPEN 1938 DEC 5 PM 3 34

REV CHARLES COUGHLIN=

IF NOT FOR THE CRUCIFICATION OF CHRIST YOU WOULD BE WORKING IN A LIVERY STABLE TODAY=

CHAS FRANKLIN.



THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

CLASS OF SERVICE
This is a full-rate Telegram or Cable-gram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION (45)

SYMBOLS
DL = Day Letter
NM = Night Message
NL = Night Letter
LC = Deferred Cable
NLT = Cable Night Letter
Ship Radiogram

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination.

Z78 25 5 EXTRA=ROCHESTER NY 27 514P ALWAYS OPEN 1938 NOV 27 PM 5 55

FATHER COUGHLIN=

I JUST HEARD YOUR VILE TONGUE YOU ARE NOT ONLY A SADIST BUT A DISGRACE TO AMERICA AND YOUR CHURCH=

AARON B SCHOOLER 260 BERKELEY ST ROCHESTER NY.

The Week in the Press

PRESENT RECORDS IN FORD ISSUE

Press Refuses to Publish True Statements of Bennett

The Story

Ford Statement Was Authorized

Bennett Denies Trick Charge by Coughlin

In his weekly attack on the Jews, Father Charles E. Coughlin Sunday afternoon directly assailed the integrity of Rabbi Leo M. Franklin, of Temple Beth El. He claimed that Dr. Franklin had obtained an interview with Henry Ford and then had written a statement himself and purported that it was a statement made by Mr. Ford. It was the now famous Ford statement of protest against the Jewish persecutions in Germany.

The Royal Oak priest then charged that The Detroit Free Press had taken this statement and had used it as "an interview" with Mr. Ford. Coughlin claimed that it was "a gigantic attempt to put into the mouth of America's foremost manufacturer words he did not say."

May Not Understand Word

It is obvious that Father Coughlin either does not know what the word "interview" means, or is giving still further evidence of his congenital inability to tell the truth.

The Free Press at no time said that it was an interview or even that it was a direct statement from Mr. Ford. It printed the statement, as did every newspaper in Detroit, Michigan and the Republic, for what it was.

In the edition of Thursday, Dec. 1, the Free Press said: "The statement, AUTHORIZED for publication by the motor manufacturer, was released after a conference between Ford and Rabbi Leo M. Franklin in Ford's office at Dearborn."

Statement Was Authorized

Mr. Ford authorized Dr. Franklin to make the statement. At no time was there any attempt on anybody's part, or on that of any newspaper, to fool anybody — as Father Coughlin pretends. The statement representing Mr. Ford's views was written by Dr. Franklin and submitted to Harry Bennett, of the Ford company, and was sanctioned by him.

"The story as it appeared in The Detroit Free Press was absolutely accurate," declared Mr. Bennett last night. "The statement as finally prepared by Dr. Franklin was reproduced exactly in the Free Press as my copy of it read.

"Two men representing Father Coughlin came out to my office and asked if the statement had been made by Mr. Ford personally. I explained to them how it was made. The statement as it appeared in the Free Press was an exact copy of the statement prepared by Dr. Franklin, and Dr. Franklin was authorized to make it on behalf of Mr. Ford."

Above is presented the Detroit Free Press story in which Father Coughlin's veracity is assailed. A reading of the story leaves no doubt as to its hostile character. The Free Press refers to the Radio Priest's discourse as his "weekly attack on the Jews," and states that "either Father Coughlin does not know what the word 'interview' means, or is giving still further evidence of his congenital inability to tell the truth."

THE radio censorship "crackdown" visited upon Father Coughlin had its journalistic counterpart this past week as a unified press refused to print his proven refutation of charges made upon his veracity.

The issue was the purported interview with Henry Ford, given nationwide press display as an attack by the motor car manufacturer upon "Nazi terror." In his broadcast of Sunday, December 4, Father Coughlin cleared up many of the misconceptions attending the reception of this supposed interview, by reading a document signed by an important Ford official.

This document, presented in connection with this story, (Page 11) stated conclusively that the original description of the "interview" given by Henry Ford was "totally inaccurate," and wandered far afield from the substance of Mr. Ford's true remarks to his questioner, Rabbi Leon M. Franklin, of Detroit's Temple Beth El.

Bennett Quoted

Monday morning, after Father Coughlin's broadcast, the *Detroit Free Press*, which first printed the alleged Ford interview, devoted more than a column of its first and second pages to an attack upon Father Coughlin's capacity to tell the truth. It appended to this story a denial of the substance of Father Coughlin's broadcast statement concerning the Ford interview. This denial it credited to the same Ford official who signed the document obtained by two SOCIAL JUSTICE investigators. This official was Harry H. Bennett, Ford personnel manager.

Other Detroit newspapers, the *Detroit News* and the *Detroit Times*, also carried denials of the substance of the matter broadcast by Father Coughlin. Their manner, however, was much less vicious than that displayed by the *Detroit Free Press* which had the misfortune, at one point, to state that Father Coughlin was *"giving still further evidence of his congenital inability to tell the truth."*

The Detroit Times, supposedly quoting Mr. Bennett, reported him as saying that *"Father Coughlin crossed me up"* in his broadcast of the Ford document. Bennett's later statement, appearing in these pages, (Page 15) gives emphatic denial to this report.

Press Given Proof

Following the general confusion attendant upon publication of these conflicting statements, reporters from the *Detroit Free Press, Detroit Times, Detroit News*, International News Service, Associated Press and United Press, were called to the offices of the Social Justice Publishing Company, where they were given a photostatic copy of the original document, signed by Bennett, obtained by SOCIAL JUSTICE, and broadcast by Father Coughlin. They were given in addition a photostatic copy of a statement signed by Bennett which set forth the true nature of the "interview" given by Ford.

Although each of the Detroit papers —the *Free Press, News* and *Times*— had carried statements attributed to Bennett questioning the truth of the charges made by Faher Coughlin, not one Detroit newspaper carried the documentary denial signed by Bennett in the presence of more than 10 witnesses!

Of the press services, only United Press carried the story on its trunk wire, running from coast-to-coast. The Associated Press, representing the pooled news gathering interests of the nation's major daily publications, carried no denial. Neither did the International News Service, the wire service of the Hearst newspaper chain, and scores of independent clients.

Proof Not Printed

No mention of the proven affirmation of the Ford company, of all that Father Coughlin had said concerning the company's position on the question of persecution in Germany, appeared in any local paper. Thus the last mention the daily newspaper-reading public received of the entire matter was that Father Coughlin had been in error! How far wrong this impression was, and is, is indicated in the documents photostated and presented in these pages.

The radio censorship "crackdown" was the refusal of the three major radio networks—N.B.C., C.B.S., and Mutual—to sell time to Father Coughlin, and, the systematic attempt to shut him off the air made by several stations in the East and Middle West. The press censorship "crackdown," as detailed above, was the refusal of the press to print proven refutation of the charges made against Father Coughlin in erroneous and garbled interviews.

With these twin avenues of public information closed, those behind the conspiracy to silence the Radio Priest, evidently rested secure in their belief the matter had been handled well and completely, without hope of successful rebuttal by Father Coughlin. The two news stories, photostated and printed in these pages, are good samples of the kind of material being used to discredit Father Coughlin in the eyes of his millions of radio listeners. The *Detroit Free Press* story, (Page 11) in which it was charged Father Coughlin either didn't know the meaning of the word "interview," or else suffered from a "congenital inability to tell the truth," was but one of several commentary articles, news stories and editorials designed, written, and published in this paper with the object of discrediting him.

Continued on Page 15

The Disputed Statement Proven

Social Justice Magazine, distrustful of the purported Ford interview carried in the Detroit Free Press of December 1 relative to Nazi persecution, sent its investigators to ascertain the facts of the case.

Mr Harry Bennett, who arranged the meeting between Rabbi Franklin and Mr Ford, and who was present at the meeting, permits us to say the following:

1. The direct quotation carried in the paper is totally inaccurate and was not written by Mr. Ford but was composed by Rabbi Franklin.

2. Rabbi Franklin came to see Mr Ford to ask him if his factory would assimilate Jewish refugees, the result of Nazi persecution. Mr Ford said that he believed there was little or not persecution in Germany; if any, it was due not to the German Government, but to the war mongers, the international bankers.

Moreover, while Mr Ford expressed his humanitarianism for all people, yet he believed that Jews wouldn't be content to work in the factories.

That was the essence of the talk between Mr Ford and Rabbi Franklin. But the story handed to the Free Press was written by Franklin and handed to it by Franklin and not by Mr Ford.

True copy of original given by Father Coughlin — from Harry H. Bennett by Harry Bennett Dec 3 - 1938

Herewith is presented a copy of the original statement authorized for use by Social Justice magazine, and by Father Coughlin. It will be noted that the statement, as written, gives denial to the charges made in the Detroit Times story, presented on Page 15. The document is signed by Harry H. Bennett, Ford personnel manager.

Merry Christmas TO WINNERS O
"CHRISTIAN FRONT
CONTES

$3,000.00 GRAND PRIZE

VIOLA KONCEN
7457 Buckingham Drive
St. Louis, Mo.

SECOND AND THIRD PRIZE-WINNERS

($1400 and $1000 Totaling $2400)

$1200.00 Awarded to both following winners.

GEORGE C. KONCEN
3301 Goodfellow Street
St. Louis, Mo.

ANNA C. HEITZ
913 W. Lockwood A
Glendale, Mo.

FOURTH PRIZE

ESTELLE SENSENBRENNER
1423 Barger Place
Richmond Heights, Mo.

FIFTH PRIZ

HANNAH ROW
3345 Washington B
Cleveland Heights, O

163 SUCCESSFUL CO

READERS of SOCIAL JUSTICE in 21 states of the Union this week share a total of $7,470.00 in cash as prize-winners in the recently concluded "CHRISTIAN FRONT" Contest.

Perhaps the old Missouri saying, "You've got to show me," had something to do with final results, as four of the leading awards found a haven in that state.

The Grand Prize of $3,000.00 was won by Mrs. Viola Koncen of 7457 Buckingham Drive, St. Louis. Two Missouri contestants tied for second prize and graciously consented to split the total of the second and third awards. They are Mr. George C. Koncen, 3301 Goodfellow Street, St. Louis, and Mrs. Anna C. Heitzler, 913 West Lockwood Avenue, Glendale.

Fourth money went to Miss Estelle Sensenbrenner, 1423 Barger Place, Richmond Heights, Missouri. The fifth prize escaped the Missourians and was awarded to Miss Hannah Rowe, 3345 Washington Boulevard, Cleveland Heights, Ohio.

158 OTHERS ALSO "I

WINNERS OF $10.00 PRIZES

MRS. HARRY H. BRADKE
Detroit, Michigan
C. P. BRISLEY
Maysville, Ky. ($20)
MRS. P. M. BRISLEY
Maysville, Ky. ($20)
ROSE CARROLL
Cleveland Heights, O. ($20)
ANTHONY AND
BILL CONSTABLE
Geneva, N. Y.
LLOYD COOKSON
Lawrence, Mass. ($20)
MARY JANE DARBY
Leroy, N. Y.
DAVID DURKIN
Chicago, Ill.
FRANK DZIUBA
New Medford, Mass.
L. F. ELMLINGER
New Washington, Ohio ($20)
ALLEN S. FEIDLER
Toledo, Ohio
MRS. A. S. FEIDLER
Toledo, Ohio
GERTRUDE I. FINEGAN
Springfield, Ill.
EUGENE D. FLOOD
Omaha, Nebr. ($20)
ELIZABETH FRANCIS
Brooklyn, N. Y.
GRACE C. GRINDE
Minneapolis, Minn.
VINCENT HENGESBAUGH
Lansing, Mich. ($20)
RICHARD N. HUNT
Floral Park, N. Y.
A. G. HUTTON
Gainesville, Texas
FREDA C. JAMES
Cuba, Mo. ($20)
LONI JUDD
Milwaukee, Wis.
WILLIAM A. KELLY
Nelsonville, Ohio ($20)
MAXINE KING
Eau Claire, Wis. ($20)
WILFRED LA CROIX
Lawrence, Mass.
RAYMOND LAVIGNE
Lawrence, Mass. ($20)
MARGARET LAWLER
Milwaukee, Wis. ($20)
EARL LORENTZ
Chicago, Ill. ($20)
JOSEPH W. MACH
Cleveland, Ohio
MR. THOMAS McMULLEN
Niles Center, Ill.
MISS VIVIAN MILLER, R.N.
Omaha, Nebr. ($20)
FRED MOONEY
Roosevelt, L. I., N. Y.
JOHN C. MURPHY
Buffalo, N. Y.
MARY OCHU
Minneapolis, Minn.
PAUL F. OCHU
Minneapolis, Minn.
MRS. W. J. PARKS
Fairmount, Ind.
PIERCE RADER
West Toledo, O. ($20)
ALBERT V. REGAN
Lawrence, Mass. ($20)
MRS. JOSEPHINE RINKE
St. Clair Shores, Mich.
AL. W. RIPP
Manitowoc, Wis. ($20)
CHARLES E. ROCHKA
Worcester, Mass.
MRS. ANN ROBERTS
Uniontown, Ky.
THEODORA F. SAUTER
Chicago, Ill.
ANN J. SCHOTTHOFER
Desloge, Mo. ($20)
MRS. ALICE SHEARMAN
Omaha, Nebr.
M. F. SEXTON
Indianapolis, Ind.
SUSAN SEXTON
Chicago, Ill.
JOHN P. SMITH
Chicago, Ill.
MARTIN H. SMITH
Detroit, Mich. ($20)
JOSEPH SPAGNOLA
Brooklyn, N. Y. ($20)
ADOLPH UECKER
Ft. Wayne, Ind.
WILLIAM UECKER
Ft. Wayne, Ind.

WINNERS OF $5.00 PRIZES

J. J. BAGGE
Taunton, Mass.
CLIFTON BOYER
St. Louis, Mo. ($10)
ROMAN J. BRAHLER
Penfield, N. Y.
CHARLES BROOKHART
Paterson, N. J. ($10)
CLARE BURKE
Milwaukee, Wis.
MARTIN A. CANAVAN
Mechanicville, N. Y.
FRED CHALUPSKY
Buckingham, Iowa
FRANCIS J. CLANCY
Ferndale, Mich.
JOSEPH COLLINS
St. Paul, Minn.
ROBERT E. COYNE
Minooka, Pa.
MRS. GRACE DAVIES
Ferndale, Mich. ($10)
MARY C. DOOLING
Brooklyn, N. Y. ($10)
MARY ELLING
Breese, Ill.
DANIE L. H. FAITH
Chicago, Ill.

WINNERS OF $25.0

MRS. O. S. BUGG
647 Monroe Ave.
Evansville, Ind.

NORBERT MAHONEY
234 White St. ($50)
Toledo, Ohio

MARY M. FARRELL
Brooklyn, N. Y. ($10)
JOHN J. FENTON
Indianapolis, Ind. ($10)
CLARA FICHLIE
Covington, Ky. ($10)
P. M. FICHLIE
Covington, Ky. ($10)
HATTIE FINEGAN
Springfield, Ill. ($10)
J. H. FLYNN
Schuyler, Nebr.
MRS. SUSAN FORD
Lawrence, Mass. ($10)
MRS. LEON T. FULLE
Rome, N. Y.
IRENE GELDHOF
Detroit, Mich.
MRS. BARBARA GILLI
Brockton, Mont. ($10)
REV. JOS. GONDEK
Bessemer, Mich.
MRS. SAM. H. GRIFFI
Holidaysburg, Pa.
LEO GROESSL
Manitowoc, Wis. ($10)
CHARLES HAIS
Covington, Ky. ($10)

RS OF ONT" ITEST

NNERS TIED

winners.

A. C. HEITZLER
Lockwood Ave.
lendale, Mo.

TH PRIZE
NNAH ROWE
Washington Blvd.
nd Heights, Ohio

$1,200.00
ANNA C. HEITZLER

$300.00
ESTELLE SENSENBRENNER

$200.00
HANNAH ROWE

CONTESTANTS WIN TOTAL PRIZES OF $7,470.00

Four $25.00 awards, two of them doubled by entering the contest before the "doubling dateline" expired, landed in the states of Ohio and Indiana. In the grand aggregate Ohio led with 22 prize-winners; Illinois was second with 19 happy contestants; New York came along third with 18; Wisconsin and Michigan tied with 13 each. The most distant state having a successful contestant was California, and Canada barely registered with one.

Besides two of the $25.00 winners having their prizes doubled for promptness in entering, there were 20 winners of $10.00 awards which will receive $20.00 for coming in early, and 39 of the $5.00 winners will receive doubled prizes, or $10.00 each. As often happens the winners of the leading prizes entered the contest during its final two or three weeks.

The fact that each SOCIAL JUSTICE contest brings out a new crop of winners was amply shown by results of the "CHRISTIAN FRONT" competition. None of the leaders this time were leading prize-gatherers in former contests conducted by this weekly.

Conclusion of our latest contest brings the grand total number of prize-winners in SOCIAL JUSTICE educational contests to 1,046, and the grand sum of money paid out in awards to $27,460.00. Two automobiles were also included in the prizes of the first contest.

The "CHRISTIAN FRONT" Contest was the last of a series of four educational competitions conducted by this weekly. They have proved among the most entertaining as well as enlightening enterprises of this nature conducted by any publication.

However, hundreds of letters from readers indicate a preference for another kind of contest. On December 26 a new form of competition will begin—one which can be participated in by readers of all ages and all walks of life. It will last only fourteen weeks and the prizes, to be announced next week, will total thousands of dollars or the equivalent.

"IN THE MONEY"

$25.00 PRIZES

ELIZABETH NOONE
2144 Detroit Ave. ($50)
Toledo, Ohio

LAMBERT PANKO
R. R. No. 2
Milford, Ohio

N T. FULLER
LDHOF
ch.
BARA GILLIGAN
Mont. ($10)
GONDEK
Mich.
. H. GRIFFITH
rg, Pa.
SSL
Wis. ($10)
HAIS
Ky. ($10)

ROBERT HAIS
Covington, Ky. ($10)
CATHERINE HEALY
St. Louis, Mo. ($10)
RITA JEAN HENNESSEY
Milwaukee, Wis.
MARY HILLIARD
Springfield, Ill. ($10)
JAMES HORRIGAN
Bowling Green, Ohio
JOHANNA HOWAMYECZ
Cleveland, Ohio
MADELEINE HUMBERT
Brooklyn, N. Y.

MAXWELL JOSEPHSON
New York City
MRS. ANNA KELLAHER
Astoria, L. I., N. Y.
EDWARD KELLAHER, JR.
Astoria, L. I., N. Y. ($10)
ALFRED L. KENT
Detroit, Mich ($10)
MRS. JANE KENT
Detroit, Mich.
LEO KIRCHER
Random Lake, Wis.
WALTER S. KLIMCZAK
Plymouth, Pa.
CECELIA J. KLOCKER
Cleveland, Ohio ($10)
EDITH KOENIG
Astoria, L. I., N. Y.
JOSEPH LARKIN
Chicago, Ill.
MARY LAURYNAITIS
Grand Rapids, Mich.
ROLAND LaVALLEE
Lawrence, Mass. ($10)
MRS. G. E. LEFEVRE
Cleveland, Ohio ($10)
ALPHONSE LEVEQUE
Hartford, Conn.
PAUL MAMOCK
Baltimore, Md.
EDWARD M. MAUTE
New York City
JANE McCANN
Detroit, Mich. ($10)

REV. JOHN F. McELVENNY
Philadelphia, Pa.
JAMES McGONIGAL
Chicago, Ill.
MR. FRANCIS McGOVERN
Lawrence, Mass. ($10)
E. D. McKEAGUE
Chicago, Ill.
WILLIAM McKENNA
Providence, R. I. ($10)
A. J. McKINNON
Indianapolis, Ind.
AGNES MENIHAN
Rochester, N. Y. ($10)
MRS. F. J. MESSIC
Breese, Ill.
CARL A. MILLER
Cincinnati, Ohio
MRS. CATHERINE MILLER
Cleveland, Ohio
EDWARD A. MILLER
Chicago, Ill. ($10)
LEONA C. MILLER
Mt. Clemens, Mich.
CHAS. E. MITCHELL
Columbus, Ohio ($10)
ROSE A. MUELLER
Madison, Wis. ($10)
JOHN B. OCHU
Milwaukee, Wis.
CATHERINE O'DONNELL
Cleveland, Ohio ($10)
ELIZABETH ORTH
Milwaukee, Wis.

MRS. ALLEN PADDOCK
Wausau, Wis.
MRS. JOSEPH PANKO
Milford, Ohio
HANNAH E. PRICE
Findlay, Ohio
ALICE QUIRK
Milwaukee, Wis. ($10)
MRS. CHAS. W. RAYMOND
Burbank, Calif.
WILLIAM RICHTER
Cincinnati, Ohio
AGNES C. ROBERTS
Uniontown, Ky.
THOMAS J. RYAN
Philadelphia, Pa.
EDWARD F. SARTOR
Cincinnati, Ohio
JAMES W. SCALLAN
Chicago, Ill. ($10)
FRANK SCHOLL
Milwaukee, Wis.
WM. M. SEIBOLD
New Philadelphia, Ohio
WILLIAM J. SEILER
New Rockford, N. D.
SISTER M. BERTRAND
Rochester, N. Y.
SISTER M. IMMACULATA
Dallas, Pa.
DAVID G. SPEAKMAN
Minneapolis, Minn.
MRS. DAVID SPEAKMAN
Minneapolis, Minn.

LAWRENCE H. SPIERS, SR.
Columbus, Ohio
ANGELO SQUILLACOTE
New Britain, Conn. ($10)
MRS. A. SQUILLACOTE
New Britain, Conn. ($10)
MRS. LEO SQUILLACOTE
New Britain, Conn. ($10)
THOMAS F. STACK
Chicago, Ill.
HAZEL B. STEARNS
Perrysburg, N. Y.
MARY E. SWEENEY
Ottawa, Ont., Can.
WILLIAM THIGER
Westville, N. J. ($10)
TOWER STUDY CLUB
Indianapolis, Ind. ($10)
CATHERINE UECKER
Ft. Wayne, Ind.
MRS. MARIE UECKER
Ft. Wayne, Ind.
MRS. NELLIE UECKER
Ft. Wayne, Ind. ($10)
MRS. BERNARD WAGNER
Oaklawn, Ill.
WALTER WEHRLI
Long Valley, N. J.
JAMES J. WILLIAMS
Los Angeles, Calif. ($10)
CHESTER WORNOSKY
Berea, Ohio ($10)
ROSA WUERTZ
E. St. Louis, Ill.

THESE ANSWERS WERE ADJUDGED BEST OR MOST APPROPRIATE

1.	Who first taught the doctrine of the living wage?	(3) JESUS CHRIST.
2.	What alone makes a democratic form of government possible in the United States?	(5) THE CONSTITUTION.
3.	What is America's strongest safeguard against Communism?	(7) A CHRISTIAN FRONT.
4.	Of Fascism and Communism, why is Fascism the lesser of two evils?	(3) FASCISM RECOGNIZES PRIVATE OWNERSHIP OF PROPERTY.
5.	Who is Frank Hague?	(2) MAYOR OF JERSEY CITY.
6.	John L. Lewis is head of which industrial union?	(6) UNITED MINE WORKERS.
7.	Of what nationality is Francisco Franco?	(3) SPANISH.
8.	What is the greatest contributing cause of our economic misery?	(7) FINANCIAL CAPITALISM.
9.	Who principally owns the Federal Reserve Banks?	(4) PRIVATE CORPORATIONS.
10.	Why is Communism anti-Christian?	(2) COMMUNISM AIMS AT ABOLITION OF PRIVATE OWNERSHIP OF PROPERTY.
11.	What is the principal required characteristic of a political party?	(1) THAT ITS LEADERS BE CHRISTIAN IN PRINCIPLE AND PRACTICE.
12.	Why can Communism never be called democracy?	(4) BECAUSE COMMUNISM IS TOTALITARIAN.
13.	What is the difference between a $10-Federal Reserve Note and a United States $1-bill?	(5) THE $10-NOTE IS BURDENED WITH INTEREST AND THE $1-BILL IS NOT.
14.	What is the principal cause of the split in the ranks of the United Automobile Workers?	(3) COMMUNISM.
15.	What is sovereign power?	(3) A POWER BELONGING TO A WHOLE PEOPLE.
16.	What is a "Continental"?	(5) THE EARLIEST UNITED STATES CURRENCY.
17.	Who first said "Workers of the world, unite"?	(7) KARL MARX.
18.	Which form of government does Father Coughlin think best?	(4) CORPORATE STATE.
19.	Application of what Christian virtue would establish social justice on earth?	(1) CHARITY.
20.	How many Federal Reserve Banks are there?	(12) TWELVE.
21.	What is the most successful form of human social and economic union?	(7) THE GUILD.
22.	Who was the author of "Quadragesimo Anno"?	(7) POPE PIUS XI.
23.	Name one country which has the Corporate State form of government?	(6) PORTUGAL.
24.	What word best characterizes the governmental structure of the C.I.O.?	(5) DICTATORIAL.
25.	Why will there always be a Jewish-Christian question?	(1) JEWS AND CHRISTIANS DIFFER IN SPIRITUAL OBJECTIVES.
26.	Why is Father Coughlin not an anti-Semite?	(2) HE OPPOSES ONLY JEWRY AS AN INTERNATIONAL ECONOMIC SYSTEM.
27.	What alone can stave off revolution and dictatorship in America?	(3) PAY OFF GOVERNMENT BONDS WITH TREASURY CREDIT.
28.	Name one thing a good Christian cannot be?	(3) A SOCIALIST.
29.	What primarily causes prices to rise?	(1) AN INCREASE IN THE AMOUNT OF MONEY IN CIRCULATION.
30.	Who or what has been the "Savior" of the United States since the great depression began?	(2) THE CONGRESS.
31.	What is the Christian conception of the primary right of property?	(3) THE RIGHT TO USE.
32.	What is the chief characteristic of the Corporate State?	(4) REPRESENTATIVE GOVERNMENT ON AN ORGANIC BASIS.
33.	Who first advocated a huge state bank with branches in every factory?	(5) LENIN.
34.	What is the position of one who possesses money?	(6) HE IS A CREDITOR OF WEALTH BY THE COMMUNITY.
35.	What is the greatest obstacle to a United Christian Front?	(5) CITIZENS LACK TRUE KNOWLEDGE OF CATHOLICISM.
36.	Which President was responsible for the issuance of "Greenbacks"?	(7) ABRAHAM LINCOLN.
37.	Which law can alone bring about true concord and stability on earth?	(2) LAW OF CHARITY.
38.	What is behind the world-wide propaganda to abolish Capitalism?	(3) DESIRE OF INTERNATIONALISTS TO TAKE OVER POWER.
39.	Name one error of modern capitalism?	(4) IT USURPS TOOLS OF PRODUCTION.
40.	Name one cause of America's failure to recover prosperity?	(5) TOO LITTLE INVESTMENT OF PRIVATE CAPITAL IN INDUSTRY.
41.	What is an ex-Jew?	(5) ONE WHO HAS BECOME COMPLETELY ESTRANGED FROM JUDAISM AS A RELIGION.
42.	What is the chief method used by international bankers to win world control?	(5) SOWING CONFUSION AMONG NATIONS.
43.	Name one principle of Social Justice?	(6) STABILIZATION OF THE EXPENSE OF EXISTENCE.
44.	What has proven the best way to shatter the economic structure of the United States?	(3) CONVERT BALANCES TO GOLD; THEN MOVE GOLD OUT OF THE COUNTRY.
45.	Who was the "Father of our National Debt"?	(1) ALEXANDER HAMILTON.
46.	Upon what does genuine democracy primarily depend?	(5) SOUND RELIGIOUS AND MORAL PRINCIPLES OF CITIZENS.
47.	To what does Father Coughlin primarily attribute the present war confusion in Europe?	(4) TO EVIL PLOTTING OF INTERNATIONAL BANKERS IN 1918.
48.	Name one thing that is not wealth?	(9) A FIRST MORTGAGE REAL ESTATE BOND.
49.	What is meant by Over-Capitalization?	(7) ISSUANCE OF STOCKS WITHOUT CORRESPONDING ASSETS IN THE TREASURY.
50.	What is the attitude of SOCIAL JUSTICE magazine towards the Jews?	(5) AS A RELIGION AND A RACE. LET JEWS OPPOSE COMMUNISM AND "SOCIAL JUSTICE" WILL BE WITH THEM.

HOW IT FEELS TO WIN

It is only through the joyous letters of winners that a "Contest Editor" gets the vicarious thrill of contest victory. The conducting of a great contest is at times tedious and boring work, but this is in part compensated for by the ecstatic acknowledgments to telegrams notifying successful contestants.

Mrs. Viola Koncen, of St. Louis, winner of the Grand Prize of $3,000.00, has the following to say:

"I am indeed grateful for the splendid education I have received through Father Coughlin's 'College-of-the-Air' and from his periodical Social Justice. To have been adjudged winner of the Grand Prize in the 'Christian Front' contest makes me very happy and proud.

"Having spent several years at teaching school and more years in the business world, I was severely shocked when awakened (only through Father Coughlin's teachings) to the fact that I had been thinking and working in the wrong direction. I am one of the millions of Americans who had been deliberately misinformed and misdirected in our schools and colleges which are controlled by the vicious privately owned money system of our country.

"I shall do everything within my power to help Father Coughlin in his fearless fight against Communism so that this time America may really be made 'safe for Democracy' and not 'safer for the internationalists.'

"If only all Americans, whether Catholic or Protestant, Jew or Gentile, black or white, would adopt the true Christian principles of 'Social Justice' laid down by Rev. Chas. E. Coughlin, they could shake off very quickly the monstrous octopus of debt which saps the life-blood out of the people from generation to generation."

Mother of Eight

Mrs. Anna C. Heitzler, of Glendale, Missouri, a tied winner for the second prize and recipient of $1,200.00, is also a native of St. Louis and a former student of St. Liborius Parochial School. She says:

"I have been a radio fan of Father Coughlin ever since modern radio broke through the ether to Detroit and then the St. Louis stations. Being the mother of eight children I naturally was interested in Father's radio discourses and particularly in St. Terese the Little Flower of Jesus and her ability to shower roses upon a troubled world.

"My husband was always interested in the Labor Problems and economic condition of our country which naturally drew my attention and when Father's radio discourses on these subjects started, at once I became intensely interested.

"I shall always expound the principles of Social Justice and believe that in Father Coughlin, we in America have not only the greatest Churchman but also the greatest American."

"University" Student

Miss Estelle Sensenbrenner, winner of the Fourth Prize of $300.00, is also a native of St. Louis and of German and Irish descent. She says:

"Were it not for the words of truth and wisdom, learned from the lips of Father Coughlin, ever since his inspired voice was audible in St. Louis over the radio and the store of knowledge gleaned from the pages of Social Justice—a weekly and most welcomed visitor in our home since its birth—I would not have the pleasure of writing you today thanking you for your letter advising me I had been adjudged a winner in the 'Christian Front' Contest.

"My great joy and happiness is derived from the fact I am an honor student receiving a degree from one of the greatest universities in the world—'The Radio University of the Shrine of the Little Flower'—of which the Reverend Charles E. Coughlin is the 'Dean.'"

And Now — Ohio

At last we pass into Ohio. Miss Hannah Rowe, of Cleveland Heights, winner of the Fifth Prize of $200.00, is a lifelong resident of Cleveland. She writes:

"I cannot tell you how thrilled and happy I was when I received the letter informing me that I am the winner of $200 in the 'Christian Front' Contest.

"I attribute my success to the fact that I listen to every radio address of Father Coughlin and am a constant reader of Social Justice.

"I found the contest very interesting and highly educational."

Mr. George Charles Koncen, 3301 Goodfellow Street, St. Louis, one of the tiers for the second prize and winner of $1,200.00, was so excited about being adjudged successful he did not wait to write, but wired as follows:

"To have been adjudged a winner in the 'Christian Front' Contest was a pleasant surprise. I am deeply grateful not only for the substantial cash prize but also for the liberal Christian education presented to me through studying the questions of each contest. I sincerely thank you again. God bless you."

The Week in the News

'SMEAR' CHARGES NOT SUPPORTED

None Offers Authentic Evidence

Photostats Show Truth of Father Coughlin's Statement

Continued from Page 11

In an editorial the *Free Press* accused him of "mudslinging," and of making statements without proof.

(Not one item of definite proof showing the falsity of any statement uttered by Father Coughlin in the present discussion has been brought forward by any of his accusers. On the other hand, every document quoted by Father Coughlin is in the hands of himself and associates and stands ready to refute any opponent — Ed. note.)

In another editorial the *Free Press* attacked radio station W.J.R. inferentially for carrying Father Coughlin. In still another editorial page column, the *Free Press* launched a bitter attack on his person.

"Expert" historians, revolutionaries, religionists and journalists were dug up to confound the argument and blacken the substantiality of statements made by Father Coughlin. But in every case the "experts" digressed from the matter at hand to utter charges having no place in the discussion. Alexander Kerensky, the unsuccessful Russian revolutionary, sought to distract attention from the Bolshevist uprising in Russia and attract newspaper space with literary meanderings about his own, abortive revolt. A Rabbi in Ann Arbor, Michigan, was given prominent display in the *Detroit Free Press* with his charge that Father Coughlin was a "Modern Judas."

Supposed "historians" were quoted in the press, their unproven, quoted remarks intended to satisfy the popular yearning for truth. But until their mere assertions are backed up with documentary evidence, of a character equal to that possessed and presented by Father Coughlin, they are in court without a case.

The Original Story

The original story, upon which the entire controversy rests, appeared in the *Free Press* of Thursday, December 1, 1938. In the metropolitan final edition of this paper, the story appeared under the headline:

Ford Scores Nazi Terror

Refugee German Jews Welcomed to America As Benefit to Country

In a statement severely critical of the Nazi persecution of the Jews, Henry Ford Wednesday night declared that he favored the admission of persecuted Jews to this country under the selective quota system.

The statement, authorized for publication by the motor manufacturer, was released after a conference between Ford and Rabbi Leo M. Franklin, of Temple Beth El, in Ford's office at Dearborn.

The statement follows:

"I believe that the United States cannot fail at this time to maintain its traditional role as a haven for the oppressed. I am convinced not only that this country could absorb many of the victims of oppression who must find a refuge outside of their native lands, but that as many of them as could be admitted under our selective quota system would constitute a real asset to our country.

"Because of their special adaptibility in the fields of production, distribution and agriculture, they would offer to the business of this country a new impetus at a time like this, when it is badly needed. Hundreds of Jewish men now employed in our plants show marked ability and loyalty, and if the turnover among them is sometimes comparatively high, it is indicative of their ambition to improve themselves.

It is my opinion that the German people, as a whole, are not in sympathy with their rulers in their anti-Jewish policies, which is the work of a few war-makers at the top.

"My acceptance of a medal from the German people does not, as some people seem to think, involve any sympathy on my part with Nazism. Those who have known me for many years realize that anything that breeds hate is repulsive to me.

"I am confident that the time is near when there will be so many jobs available in this country that the entrance of a few thousand Jews, or other immigrants, will be negligible.

"I believe that the return-to-the-land movement is one of the ultimate solutions of our economic problems and in this movement, the Jews of the Old World can play a significant part. I am wholly sympathetic with the movement to give the oppressed Jew an opportunity to rebuild his life in this country and I, myself, will do everything possible toward that end."

The Detroit Times Story

Fr. Coughlin Misstated Facts, Bennett Says

The Rev. Charles E. Coughlin, in his radio broadcast yesterday, charged that Henry Ford did not make the statements attributed to him in newspapers last week but Harry Bennett, Ford Motor Company personnel manager, took issue with him today.

Father Coughlin, in his broadcast, said:

"Mr. Bennett, speaking officially for the Ford Motor Company and in the presence of Mr. Ford, authorized us to say: 'The direct quotation carried in the paper is totaly inaccurate and was not written by Mr. Ford but was composed by Rabbi Leo M. Franklin of Detroit'."

'CROSSED ME UP'

To which Bennett replied today:

"That's not true. Father Coughlin crossed me up. I am going to get in touch with him and tell him so.

"The statement, as published, was accurate and expressed Mr. Ford's sentiments although it was not, perhaps, in Mr. Ford's exact words."

The purported interview quoting Ford and carried in newspapers at home and abroad was not given by Ford, Father Coughlin declared in his broadcast.

"Here is a gigantic attempt to put into the mouths of America's foremost manufacturer words that he did not say," the radio priest charged.

JOBS FOR REFUGEES

"Rabbi Franklin sought an interview last week with Mr. Ford to discuss with him, among other things, the possibility of the Ford organization's engaging the services of certain refugee Jews whom the Rabbi expected to be expelled from Germany.

"In the presence of Mr. Ford and his executives this matter was discussed at length. A resume of Mr. Ford's conversation was written by the Rabbi. Confessedly it was the Rabbi's composition, not Mr. Ford's.

"It was the Rabbi's concept, not of what Mr. Ford actually said, but what Rabbi Franklin would prefer he had said."

BENNETT AT INTERVIEW

Bennett, who was present at the interview between Ford and Rabbi Franklin, explained today:

"Rabbi Franklin wrote an account of the interview and read it to us for accuracy. Later Rabbi Franklin changed the account of Mr. Ford's statement from the third to the first person."

Bennett was asked:

"Was Mr. Ford's statement, in the first person, as published in The Detroit Times last week, an accurate resume of what Mr. Ford actually told Rabbi Franklin?"

EXPRESSED HIS VIEWS

Replied Bennett:

"The statement, as published in The Detroit Times, expressed Mr. Ford's thought, although it was garbled and not in Mr. Ford's exact words. Some of the things Mr. Ford said were left out.

"Mr. Ford's purpose was to help Rabbi Franklin. Mr. Ford did not assail the Nazi government as some of the newspaper headlines said he did.

"He and Rabbi Franklin were not in agreement on the extent of persecutions in Germany. Mr. Ford said (as was published in The Detroit Times) that 'it is my opinion that the German people as a whole are not in sympathy with their rulers in their anti-Jewish policies, which is the work of a few war makers at the top.'"

Father Coughlin, in his talk yesterday, further said that Bennett had told his representatives:

CROSSED UP AGAIN

"Moreover, while Mr. Ford expressed his humanitarianism for all people, yet he believed that Jews would not be content to work in factories."

Said Bennett:

"Father Coughlin crossed me up again on that point.

"Father Coughlin's representatives tried to get me to say that **Mr. Ford believed that the Jews we would get over here from Germany would be of the lower class who might affect labor employment in the United States.**

"Mr. Ford does not believe that. Mr. Ford said that he believed the type of Jews we would get would not affect labor employment for they would be of the better class who would get into business as soon as they got a little money."

SIGN STATEMENT

Bennett said that two of Coughlin's representatives came to him after the Ford interview was published. He said that they wrote a statement, after talking to him, in which it was stated that Rabbi Franklin actually did write the statements told to him by Ford during the interview. Bennett said that he signed it.

"But I did not sign anything saying the Ford interview was totally inaccurate," insisted Bennett.

The Detroit Times refused to print Father Coughlin's documentary proof of his Sunday utterance. Yet the Times, as will be noted in the above photostated copy of its story, inferred that the Radio Priest was in error in making his assertions.

Bennett's Denial of Free Press Story

Dearborn Mich

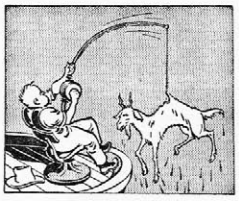
Dec. 5th, 1938.

A statement which resulted in casting reflection of an exceedingly serious nature upon the veracity of Father Coughlin, appeared in the Detroit Free Press, Monday, December 5th, 1938, based upon a statement which it was alleged I made. It labeled statements of Father Coughlin regarding Rabbi Franklin's recent visit to the Ford offices, for the purpose of getting an expression of the Jewish situation in Germany as untrue. This is to definitely state that absolutely no interview was given in response to Rabbi Franklin's request by Mr Ford to be printed as Mr Ford's own statement in the press, but merely agreed with certain written expressions, and the statement given by Father Coughlin on December 4th, 1938, was an absolutely correct verbatim report of a statement having my own approval and signature.

Harry H. Bennett

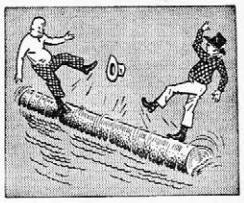
Dec 5 1938

This document, signed by Harry H. Bennett, refutes the charges made by the Detroit Free Press that Father Coughlin had misquoted Mr. Bennett.



THE SPORT OF THE NATION

- POLITICAL FOOTBALL
- LOG ROLLING
- GOAT FISHING
- HOG CALLING
- BUBBLE-BLOWING
- HIDE AND SEEK
- SHIRT-STUFFING
- DUMMY WRESTLING



Press Applies Journalistic 'Smear'

Bluff Harold, History's Ace Name-Caller

Spills Vocabularic Venom on All Men, High and Low

WASHINGTON, D. C.—Bluff Harold Ickes, left end on the All-American Hate team, who handles P.W.A. grants as Secretary of the Interior, may not go down in history as much, but it is certain he will be commemorated as the greatest name-caller since the days of Andy Jackson.

There have been great name-callers in American history. There have been Teddy Roosevelt, Huey Long, General Hugh Johnson. But none has been more furious, more consistent, more specific, or more resourceful in flinging his vocabularic venom than Ickes.

Narrow-minded persons, of course, think but little of the character of a man who fights his battles solely with words. But when a man of the Ickes mould shows himself an artist in tag-placing, then the world must give him his due.

Hoover 'Jitters'

Bluff Harold has played no favorites. From Maine to California, he has attacked the high and the low. And a list of those bitten by his tongue would resemble a list of the nation's great, or near great.

He told the nation Herbert Hoover suffered from the "jitters." He called William Randolph Hearst the "new Republican boss." He said Colonel Bob McCormick of the *Chicago Tribune* "sneezes when Hearst takes snuff."

"Wired for Sound"

Ickes dealt off Senator Josiah W. Bailey, North Carolina Democrat, as "the Morganatic wife of Republican reactionaries," and accused Senator Millard Tydings of Maryland of "whitewashing" a witness appearing before an investigating committee. Ickes referred to Father Coughlin's addresses as "charming poetry," which, he said, was "distilled mellifluously."

Mayor Tobin of Boston, Ickes said, was "well wired for sound," and Senator Carter Glass of Virginia he accused of being "the Horatius-at-the-bridge of the reactionary press."

But just as he has called names, so Ickes has been called names. And in his verbal joust with Huey Long he came off second best. Ickes referred to Long as "the emperor of Louisiana," and called his legislature the "Longislature." But Huey thought it over, decided it wasn't worth worry, and replied that "Ickes can go slap damn to hell!"

RE-MONETIZING THE "FRANK"

(Washington Post)

OF MUSE & MEN

ELECTION day, 1938, was merely the occasion for having the meal ticket punched to a number of congressmen, but to Representative Arthur B. Jenks of New Hampshire, it was a day of vindication.

Representative Jenks, it will be remembered, was the Republican House occupant who was forced to give up his seat last June 9 to Democrat Alphonse Roy.

Roy benefited to the extent of $20,000 plus fees for clerk hire, in an event termed the most brazen political deal in congressional history.

In the 1936 elections, Jenks and Roy appeared to be tied for the House seat. After a series of recounts, Jenks was declared the winner by 17 votes out of 100,000 cast, and accordingly went to Congress. In July 1937 the House voted on the matter, confirming Jenks' election by a majority of 231 to 130.

But last June 9, one week before Congress adjourned, Senator Fred H. Brown of New Hampshire who was up for re-election, reportedly began an agitation to have Jenks removed; Roy sworn in. The action was successful, and Roy, serving only one week in Congress, received salary for two years, amounting to $20,000, and received in addition fees for clerks that were never hired.

But election day 1938 saw Jenks vindicated. Although the Democratic machine in the district reportedly used Roy's unearned $20,000 salary as a campaign fund to return himself, and Senator Brown, to office, Jenks beat Roy by 7,500 votes, and Brown was licked as well.

If there be a moral to this story, it probably is this: *Never scratch the back of the electorates it might be a porcupine!*

Old Device Found Useful When Argument Is Weak

DETROIT, MICH.—Old as journalism itself is the journalistic "smear." It is the literary application of the old logical fallacy, *ignorantia elenchi*, which in English means that if you cannot answer your opponent's arguments, then resort to beating him about the head with a good sized club.

During the last few weeks a great chunk of the nation's press has been concerned more with lambasting, belaboring and bedeviling Father Coughlin than with giving a fair and true account of what he said, and what his opponents said to refute it.

In some quarters the press has resorted to calling in "experts," deft in the art of dodging the issues and concentrating on their "personal experiences" in revolutions, Communist mayhem parties, or May Day riots. These "true confession" stories are spread through pages one, two, three and four as ample refutation of what Father Coughlin said.

In other quarters the newspapers use their editorial columns to screech "liar, liar, liar," loudly as possible in the hope the public mind will become conditioned according to their pattern. They also ring in "experts," who may be expert only in wielding the smear brush.

The Horrible Example

Consider this example of an "expert" story given prominent display by the *Detroit "Free" Press*. The *"Free" Press*, probably informed by its correspondent in nearby Ann Arbor, seat of the University of Michigan, that a Rabbi attached to the University devoted his weekly service to an attack on Father Coughlin, likely gave an order to its correspondent to "balloon" the thing into half a column.

At least the story appeared, under the heading: *"U. of M. Rabbi Calls Coughlin Modern Judas."*

Because it is particularly *apropos* to the situation at hand, we reprint sections of the Rabbi's sermon, adding in parenthesis the quotations from Father Coughlin upon which the Rabbi probably constructed his conclusions.

The story:

ANN ARBOR, DEC. 2. Branding the Rev. Father Charles E. Coughlin a "Judas" to fellow Christians, Rabbi Bernard Heller, of the Hillel Foundation, told more than 200 University of Michigan students at his Friday night service that the priest's radio address last Sunday was "not only anti-Semitic, pro-Nazi and un-American, but also un-Christian.

(Now that experience has proven that this effort to reconstruct society by means of Communism died aborning—now that this same experience teaches us that from the birth-cradle of Communism there rose the stench of Nazi persecution; now that this Communism is permeating the whole earth with the fumes of hate, of destruction and irreligion, is it not time for those Jews and Christians who have escaped unscathed, to re-purify the atmosphere of the world . . .)

The 'Betrayal'

"Father Coughlin's discourse, to me, was an act of betraval to the very philosophy and to the very organization for which he professes to have so much love," Dr. Heller asserted.

(May these notes rise in rapid crescendo until a symphony not of hate, but of love, not of protest but of determination, fills the heart of every human being in America.)

(May every honest Jew, every God-fearing Jew, as well as every honest and God-fearing Christian, find themselves co-operating in this common objective.)

"One would imagine that Father Coughlin would have hesitated to gloss over and explain away these Nazi atrocities out of regard for the heroism and sacrifice of his colleagues."

(This time a united world must shatter the cruel weapon of persecution. This time we must assault hatred so that never again will it lift its head to assault us . . . Gentiles must repudiate the excesses of Naziism. But Jews and gentiles must repudiate the existence of Communism from which Naziism springs.)

"It is interesting to note that Judas, who betrayed Jesus for 30 pieces of silver, did not order the Roman soldiers to arrest Him. He kissed Him and called Him Master.

"Similarly, Father Coughlin betrayed the people who are fighting the cause of Jesus, not by openly sympathizing with the anti-Christs of Germany, but by his occasional statement that he was averse to persecution and that he sympathized with the Jews, which was like to the kiss of Judas."

(My friends, unless all persecution is stopped; unless all the causes that lead to persecution are removed, this 20th Century, which will become renowned in the chronicles of the world as the most blood-thirsty period in all existence, will continue to procreate scientists who in turn will beget new means for destruction; will generate radicals who will conceive new plans for revolution; and will multiply persecution, unless we have courage to remove the basic causes of exploitation which have been confiscating the properties of the poor.)

The Week in Washington

CABINET

The President Speaks

THE liberal forces of the United States are not on their way to the cemetery as a result of the last election. Thus the President of the United States summarized his reaction to the voters' trend away from the New Deal.

The President's speech to the United States from Chapel Hill, North Carolina, was his answer to the challenge of November 8: Would the President be guided in his future policies by the voters who retracted the 1936 "mandate," or would he continue along the same lines which brought the new Republican influx to Congress?

The President spoke. America knows now where he stands. For support he still has a goodly number of New Dealers in Congress and a raft of Federal appointments to make. But the new "liberalism" will not have the co-operation that it would like. The Democrats in Congress are not all "liberals" in the sense that Mr. Roosevelt means it.

Consequently, the next few seasons in Washington are going to be pugnacious ones for both sides. In declaring for liberalism after its public repudiation, the New Deal and its leaders have only one place to turn for additional support, to the left—to that group of ultra-liberals known variously as "progressives," "reds," and socialists. The North Carolina declaration automatically cancelled any great hopes of New Deal support from conservative, middle-of-the-road, Congressmen.

Rift in the Official Family

The occasional tiffs between Interior Secretary Harold L. Ickes and Relief Administrator Harry S. Hopkins over "which comes first W.P.A. or P.W.A.," are insignificant when compared to the contsant inability of Secretaries Henry Wallace and Cordell Hull to make their department policies conform. No matter how carefully the tangents are placed, they always seem to avoid coinciding, and just when the state department seems to have things "fixed," along comes Mr. Wallace and upsets them. And now Iowa's Henry has gone and "done it again."

WALLACE

Mr. Wallace's main concern is the welfare of his own department which in this instance involved disposing of some 20-million bushels of "surplus" wheat. Through a deft, undiplomatic move, the agricultural department contrived to circumvent exporters and sell the wheat directly to English millers, at less than half of the world's market price, (the balance to be paid by United States subsidy payments).

In the meantime Mr. Hull was on his way to a friendly conference of American nations, including, he hoped, Canada and Argentina, whose market the Wallace coup was invading, and who can hardly be expected to like being undersold by the United States.

Not only does the wheat incident make matters difficult for Mr. Hull in dealing with Argentina, but it prevents his castigation of Germany for underselling us in Brazil while we are doing the same thing in England. Perhaps things might be worked out more amicably if the secretary of agriculture would consult the state department before his underlings become too deeply entangled in problems dealing with foreign trade.

CONGRESS

Perpetuate Mr. La Follette?

SENATOR Robert La Follette of Wisconsin may contrive to have his "civil liberties" committee perpetuated by the next Congress, but it will not be without genuine opposition from Michigan's Representative Clare E. Hoffman.

"Never once, so far as I have been able to learn," said Hoffman last week in a speech attacking the committee, "has the civil liberties committee or any member thereof, protested because an honest, peaceful, law-abiding worker was driven by wrecking crews from his employment, from the opportunity to provide for himself and his family.

LA FOLLETTE

"La Follette has brow-beaten, misused and abused those who created jobs; who gave employment. The House will shirk its duty if it does not insist that the disgraceful un-American activities of this committee be brought to an end."

The La Follette committee has been the subject of frequent attacks both in and out of Congress ever since its whole-hearted endorsement of C.I.O. tactics during the sit-downs of 1937. Plans are now being projected to make the committee a permanent government agency.

N. L. R. B. Member Questioned

A controversy of several months standing will be brought to the floor at the next Congress when the motion is made to nominate Donald Wakefield Smith to a second term on the Labor Relations Board.

Partiality to the C.I.O., and discrimination against labor not so affiliated, are the charges for which the A.F.L. and Congressional conservatives are seeking to unseat him.

SMITH

Formerly a Homestead Steel worker in Pennsylvania, Smith achieved the board appointment originally through the political influence of Senator Guffey and Attorney-General Margiotti of Pennsylvania. His appointment was confirmed the first time (August 1935) by the Senate without hearing or debate. At that time nobody expected the Wagner act to be declared constitutional, or the board to be of any importance, and consequently they approved the appointments as a matter of routine.

Developments have since proven the importance of the board's personnel in handling labor disputes, hence the concerted campaign against Donald Wakefield Smith.

EYES and EARS OVER THE CAPITOL

by Mark Meecham

Politicians On Relief

EVER since politicians first began to think seriously about the 1938 elections—which was some time early last spring—newspapers from Philadelphia to Phoenix were tainted with tales of the political abuses committed in the name of W.P.A. and work relief. In some states the odor became so unsavory as to warrant nation-wide publicity.

By June these manifestations of villainy had gone so far beyond the rumor stage, that two Senators proposed legislation to forbid political handling of relief, and Harry Hopkins, federal relief administrator, issued a 15-page newspaper release denying the charges.

But while the Senate defeated the two proposals for action at the last Congress, it did create a committee to investigate campaign expenditures. All summer and fall Senators Morris Sheppard of Texas, David Walsh of Massachusetts, Joseph O'Mahoney of Wyoming, Pat Harrison of Mississippi and Wallace White of Maine have had their investigators in the 34 states which elected new Senators. And the investigators have discovered, in addition to shady practices, any number of outright violations of federal law.

* * *

According to the code of laws of the United States, "It is unlawful for any Senator or Representative (etc.) or any candidate for or individual elected as Senator, Representative, etc. or any officer or employe of the United States, or any person receiving any salary or compensation for services from money derived from the Treasury of the United States, *to directly or indirectly solicit, receive or be in any manner concerned in soliciting or receiving any assessment, subscription, or contribution for any political purpose whatever, from any other such officer, employe or person.*" (Criminal code, section 118).

Section 210. (Criminal Code, section 120): "No officer or employe of the United States mentioned in section 208 (above) of this title shall discharge, or promote or degrade or in any manner change the official rank or compensation of any other officer or employe, or promise or threaten so to do, for giving or withholding or neglecting to make any contribution of money or other valuable thing *for any political purpose.*"

Section 211. (Criminal Code, section 121): No officer, clerk or person in the service of the U. S. shall hand over to any other officer, clerk or person in the service of the United States . . . any money or other valuable thing on account of or to be applied to the promotion of any political object whatever."

Section 212. (Criminal Code, section 122): *Whoever shall violate any provision of sections 208 to 211 of this title shall be fined not more than $5,000 or imprisoned not more than three years, or both.*"

* * *

Unfortunately, acts violating these statutes, both in spirit and in letter, have been so numerous that it would be difficult for Congress to know where to begin. Even last spring pages of the Congressional Record were devoted to the affidavits of W.P.A. workers who had been solicited for campaign funds, or discriminated against for political reasons. No one doubts that politics has made a wholesale invasion of W.P.A., but the question is *how* to get something done about it.

A Washington columnist with an ear especially close to the New Deal keyhole, informs his editor that the Hopkins W.P.A. machine will not be subjected to Congressional investigation because the W.P.A. has recorded "every phone conversation with every Congressman, including the times they wanted W.P.A. to do their politicking," and because Mr. Hopkins' office has enough Congressional mail requests to empty quite a few seats in Congress.

HOPKINS

That the union of politics in relief is to be continued unless something is done to the violators, is obvious from remarks such as that recently attributed to Mr. Hopkins—"We will spend and spend, tax and tax, elect and elect." Mr. Hopkins denied the charge, but the men who heard him say it were not so considerate.

Then, there is the case of Aubrey Williams, second highest in command of W.P.A., who has used his office of deputy administrator to spout his advanced political theories of Marxism, and only two weeks ago astounded the Christian element in the body politic by remarking that *a little class warfare wouldn't hurt anybody.* (Neither would a little class co-operation, Aubrey).

That these men in high places—and from there on down—should prostitute their important positions to politicalize their employees, and to "elect their liberal friends to power," is a cause for even greater national shame than our necessity for a "relief" administration in the first place.

Fortunately, more than half of our Congressmen can vote for an investigation of politics in relief without fearing the axe allegedly held by the W.P.A. department in self-defense.

The Week in the World

FRANCE

War Agitators Are Still Busy

COMMUNISM in Europe received another blow with the signing of a new non-war treaty between representatives of France and Germany. By setting their seals on a joint declaration designed to assure peace between the two nations, the two governments gave notice to the world that nothing is ever accomplished by war.

While the peace treaty was signed by M. Georges Bonnet, Minister of Foreign Affairs of the French Republic, and Joachim Von Ribbentrop, Minister of Foreign Affairs for the German Reich, it was very similar to the agreement signed between Chancellor Hitler and Prime Minister Chamberlain following the Munich conference.

For the Communists, the new French-German peace pact, as well as the Munich peace treaty, amounted to a betrayal of the Communist hope for world revolution. Daladier claimed that it marked the betrayal of the Communists' own hopes of revolution by war and thus can be seen their discontent and agitation.

During the Czecho-Slovakian crises, it was the Communists alone who showed enthusiasm for war, although when the showdown came the Russian Foreign Minister Litvinov could only promise 200 airplanes and one division within a month's time.

The Communists wanted war only because out of war comes revolution.

The real reason for all the agitation for the so-called French colonies by Italy is to off-set the advantages of this new French-German peace pact, and also to hinder the proposed visit in early January of Prime Minister Neville Chamberlain to Italy, where he hopes to sign another non-war treaty between England and Italy.

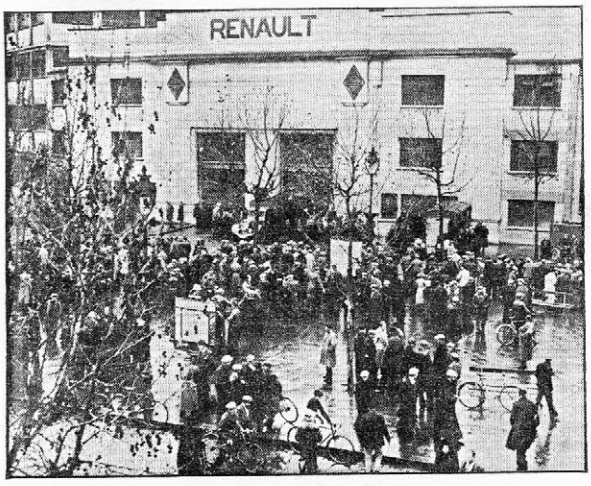
The war-mongers, the international bankers do not want peace. A few hundred students give vent to their enthusiasms and immediately the press repeats their words as if to make a gullible world believe they represent official Italy. If the European press played up some of the wild enthusiasms of our American universities, what agitation could be stirred up over there!

French sovereignty over Tunisia, Corsica and Nice was covered by the appendix to the Anglo-Italian agreement of last April 16, which placed Great Britain, and Italy on record as having no desire to modify the territorial situation in the Mediterranean. This accord went into official effect on November 16. In the House of Commons on December 4, Prime Minister Neville Chamberlain publicly stated to Opposition questioners that he had "received assurances that the Italian government did not associate itself with the territorial demands upon France now being voiced in Italy."

The Prime Minister of England, therefore, saw no reason to change arrangements for his visit to Rome scheduled on January 11, 1939.

Daladier, Chamberlain, Mussolini and Hitler do not want war. All that they are seeking is the co-operation of their fellow-countrymen in restoring to their respective nations prosperity and peace by work and enterprise without prejudice or hate.

Forthcoming discussions between Prime Minister Chamberlain and Premier Mussolini may be enlarged into a "second Munich," to include Germany and France.



The Renault automobile factory in Billancourt, a suburb of Paris, scene of the original "sit-down" strike, is here shown once more in the news after Communistic strikers were evicted by police.

SWITZERLAND

League of Nations Troublesome Tenant

THE Swiss government refuses to be penalized by the schemings of the defunct League of Nations. There is a well-founded tradition that Swiss policy must never run counter to any two of her three great neighbors —Germany, Italy and France.

The League estate on the shore of Lake Geneva is leased from Switzerland. That is a disadvantageous position for the owner. In fact the nefarious activities of the League has almost alienated both Italy and Germany.

Some Swiss officials are frightened in view of the acute minority problem existing in Switzerland, the majority of her population being of German blood. Moreover, some 65 per cent of her trade is with Germany, Italy, or German-controlled countries, and if this was ever shut off, it would be disastrous for the Swiss.

Other Swiss officials believe it would be better to withdraw entirely from the League of Nations to placate Germany and Italy. The Council of the League has given Switzerland complete neutrality. This means that the Swiss government will never be a party to sanctions such as were applied to Italy in an effort to halt the conquest of Ethiopia, but this does not clear the slate. The Swiss government is charged with "unfriendliness," inasmuch as it is haboring the League and, therefore, is a party to its actions.

Unless there is a distinct easing of the present tension, the League may have to move. The big-four peace parley held in Munich and the proposed big-four conference being held in Italy in January will lessen the embarrassment to the Swiss government.

SPAIN

Franco Pleads for A United Spain

GENERAL FRANCO on his forty-sixth birthday gave an interview to the press in which he pledged a strong foreign policy.

"Our dreams of universality would disappear if we were not to project abroad the true meaning of the new Spain.

"In return for the blood which has been shed, the life of our nation must be fruitful. Spaniards who live abroad will no longer be abandoned like outcasts.

"A sentiment of national solidarity will give them help and protection. Henceforth, no one will be indifferent to the sorrows of their brothers, however far away they may be."

Franco declared that the Barcelona government's resistance against the Insurgents was "an unique example in history. It can only be explained by a total absence of patriotism and the criminal spirit of the Red government leaders. Those same Red government leaders have assassinated a half million innocent beings and at present they are trying to endeavor to make the people forget these crimes."

With an Insurgent victory, Franco said, justice would be accorded all in Spain and added his belief that most of the government forces would associate themselves in a united Spain.

"All those who have not committed crimes, who have not incurred heavy responsibilities will be re-established in civil life. Our forgiveness is open and generous for those who have been mistaken. Only those who persist in their criminal ideals must be isolated."

Fighting between General Franco's forces and the Red leaders is apparently deadlocked. Franco has three-quarters of Spain behind him and only the arms and supplies which the Barcelona government has received from Russia has prolonged the conflict. The Red leaders sought to make a Soviet republic out of Spain, but they found that the Spanish people, under the fearless leadership of General Franco, would have no part in it. The Spanish people profited by the error of the Russians who were hoodwinked into Communism only to find out how impossible it was. They learned, furthermore, that the Russian people are only awaiting the day when they can throw off the satanic yoke of Communism. A liberating "General Franco" will arise some day in Russia.

JAPAN

Inner and Outer Mongolia To Be Next

THE Japanese, while making steady progress in South China, have not lost sight of Outer Mongolia, which has acted as a buffer state between Japanese-dominated China and Soviet Russia with a frontier of some 1,800 miles.

Inner and Outer Mongolia, an area nearly one-half the size of the United States, was formerly under the domination of China. In 1923 Soviet Russia announced that Outer Mongolia was under their influence.

In 1933, Japan claimed Inner Mongolia as her domain. But the latest developments would seem to indicate that Japan is about to take over Outer Mongolia. Prince Teh, who heads the present Inner Mongolia regime, and who has styled himself the "modern Genghis Khan," has announced that he hopes to consolidate both Inner and Outer Mongolia. The prince has about 20,000 experienced cavalrymen, together with an army of some 50,000, to back up his plans.

The reason behind this proposed move is that ammunition is being sent through to the Chinese from Russia by the centuries old caravan route. If Outer Mongolia comes under Japanese influence, these supplies will be cut off

ROUMANIA

King Carol Flirts With Red Russia

KING CAROL, who is reputedly dominated by his red-haired friend, Mme. Magda Lupescu, seems to be throwing in the lot of his country with Russia.

A ruthless "purge" of Roumania's "Fascist-inclined" Iron Guard leaders marked the latest veering to the Left. The death of Corneliu Zelea Codreanu removes from the Roumanian scene one of Carol's most formidable opponents.

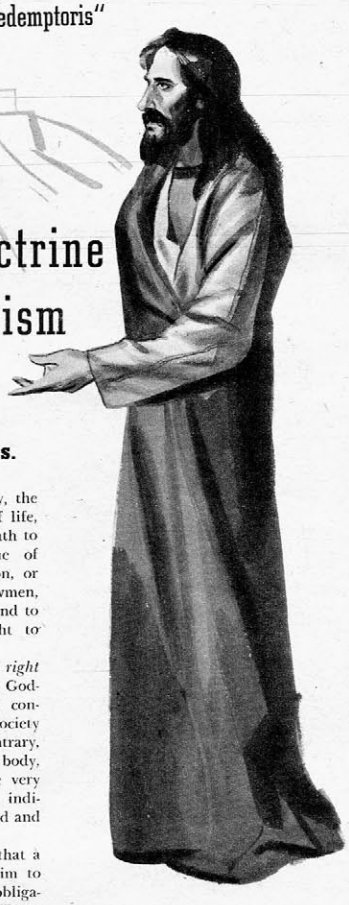
Codreanu and 13 of his followers, serving prison sentences because they opposed Communistic dictation, were "killed while trying to escape." At least, that is what the Bucharest authorities told the world.

The Iron Guard, though legally outlawed a year ago, claims to have a million followers who could be mobilized on short notice. They were pro-German in their allegiance, claiming that Naziism was the lesser alternative to Communism.

The more probable reason for Codreanu disposal is the fact that most dictators—and Roumania is today a royal dictatorship – cannot tolerate rivals, particularly those affiliated in any way with a foreign power. Mme Lupescu, who pulls the strings of this royal dictatorship, hates Germany.

Part III of the "Divini Redemptoris"

Catholic Doctrine vs. Communism



By W. J. RANDALL, C.M.S.

This is the second in a series of articles examining the new papal encyclical on Communism, "Divini Redemptoris" by Pope Pius XI prepared for SOCIAL JUSTICE by Father Randall. Last week's article outlined the encyclical and discussed the attitude of the Church and Communism in theory and practice. The present discussion concerns the doctrine of the Church. A subsequent article will deal with a defensive and constructive program.—THE EDITOR.

THE "errors and the violent, deceptive tactics of Bolshevik and atheistic Communism," to use the Holy Father's description, having been exposed and rejected, the Pope proceeds to set forth in contrast the Catholic doctrine—"the true notion of the *civitas humana* or human society"—given to the world through reason and through revelation, and both through the mouthpiece of the Church.

The subject-matter falls into five sections:

(1) The Supreme Reality—God.
(2) Man and the Family.
(3) Civil Society.
(4) The Essential Beauty of the Church's Doctrine.
(5) The Alleged Conflict Between Doctrine and Practice.

In considering these we find that reason and revelation go hand in hand; for, reason is the servant of revelation; philosophy is the handmaid of revealed theology. And the Church, charged with the duty of teaching all truth pertaining to man's salvation, sets the divine seal of revelation upon all those truths which concern man's everlasting destiny. Let us therefore examine these various sections in sequence.

God: The Supreme Reality

GOD exists, not because man thinks so, but because God is the Necessary Being, Who exists independently of all other being. He is the Supreme Reality, Whose existence is seen by all men "whose eyes are not deliberately closed to the truth." Excepting such, all men believe in God and also pray to Him. Hence Communism is wrong at the root—by its rejection of the Supreme and Basic Reality, God.

Man and the Family

Next comes the question of man's own nature. A man is a *person;* and a human person is constituted by the direct and intimate union of a material body and a spiritual soul; a soul which, being a spiritual, is of its nature immortal.

We are not here concerned with the question of why the union of body and soul in Christ did *not* constitute a human *person*. But in passing it is well to note the reason: in Christ the human body and the soul were not united directly, but in and through the divine Person of the Eternal Word, God the Son; they had no human person to support them, but were supported by the divine Person of the Word.

A man, a human being, is a "microcosm"—a miniature world; possessing not only the natural qualities of the animal nature and of mind and will (that intellectual animality forming a human person), but possessing also the supernatural principle called sanctifying grace, whereby he is lifted to the new plane of adopted son of God, and by Baptism incorporated into the Mystical Body of Christ—the Church. From this unrivalled dignity in the visible creation, man gets certain *rights*—the right to live, the right to his bodily integrity, the right to the necessary means of life, the right to follow the moral path to God by practicing the virtue of religion, the right of association, or companionship with his fellowmen, the right to contract marriage and to found a family, and the right to possess and to use property.

It is important to note that a *right* is a claim arising from man's God-given nature, and not merely conferred on the individual by the society in which he lives; on the contrary, that society, as an organized body, gets its *raison d'etre* from the very nature of man as a rational individual, who is able to understand and to choose his course of action.

It is also important to note that a right connotes a *duty;* the claim to this or that carries with it the obligation to live as a rational being. Hence when a man's rational faculties are impaired by insanity, some of these rights lapse, as do also the duties; the same applies when a man has so far departed from rational conduct as to commit grave crime against society. But even then, with the exception of capital punishment for the gravest sort of social crime (the right of which is not denied to the State by Christian teaching)—even then, the right to live and the means of life, and bodily integrity, always remain.

In all cases while life remains there also remains the right of *conscience* or the practice of one's convinced religion. Likewise while the reasoning powers are dormant or latent in infancy, the rights to life and its necessary means are present equally with the adult; though other rights (such as the right to property and marriage) are only potential, to become actual with the coming of adult powers.

Society and Its Nature

CIVIL or civic society—or the organized body called the State—arises out of the very nature of man; directly out of his "right of association" or the living in the companionship of his fellows. "In the plan of the Creator," says the Pope, "society is a natural means which man can and must use to reach his destined end . . . in the sense that by means of an organic union with society and by mutual collaboration with attainment of earthly welfare is placed within the reach of all."

Society enables the individual to develop his natural capacities—those gifts which "reflect the divine perfection"; a thing which man as a solitary individual could not do. But even here society is made for man, and not man for society; and "only man and not society in any form is endowed with reason and a free will subject to the moral law."

As society thus confers an essential benefit on the individual, the individual has obligations to society. And as society must in practice revolve on the pivot of a central authority (or government) the representatives of such authority have the right to coerce the individual who refuses to perform his social duties. But in doing so the government cannot rightly remove the individual's essential rights or make their exercise impossible. Only in the case of individual injustice against one's fellowman, or against the common good, can the State curtail the individual rights. Communism, "by inverting the terms of the relation of man to society" (that is, by making all men the mere tools of the organized body) "impoverishes human personality"; while, on the other hand, reason and revelation elevate man to the lofty height of a mirror of God.

Under the head of society come two subsidiary considerations—(a) the social economic order; and (b) the social hierarchy and the prerogatives of the State.

"Economy" means the management of a household; and "political economy" (called for short "economics") means the management of the household of the State. Deriving its name from the Greek "polis" or city-state, political economy regulates the use of natural wealth for the common good, based on the principle of the individual's right to property, possessed and used within the limits of that common good.

The Pope deplores alike class-struggle and State tyranny, twin-children of "amoral liberalism"; and he indicates the only true solution of social abuse—"the infusion of social justice and Christian love into the social-economic order." At this point the Holy Father refers to the "vocational" society which he outlined in the *"Quadragesimo Anno":*

"A sound prosperity is to be restored according to the true principles of a sane corporative order which respects the various grades of social authority; and . . . all the vocational groups should be fused into a harmonious unity inspired by the principle of the common good."

There exists a lawful "social hierarchy"—or a graduated line of social governors, who are charged with the duty of securing and preserving the common good; as explained in the Encyclicals of Pope Leo XIII in 1881 and 1885 (*"Diuturnum illud"* and *"Immortale Dei"*).

The State is "a vigilant and provident defender of those divine and human rights on which the Sacred Scripture and the Father of the Church insist so often." Natural ethics rejects alike the denial of man's individual rights, the abuse of civil authority, and the denial of the "transcendental origin" of the State and its authority. The latter comes from God, because it arises out of man's God-given nature; but it must use its authority in accordance with the law of God, which gives to the individual the rights we have enumerated. Hence there are "correlative obligations" between the individual and the State; and such mutual relationship is denied by the Communist.

The Beauty of the Church's Doctrine

THE aim of the Church, in teaching the above principles, is the realization on earth of the joyful tidings announced by the angelic "Gloria in excelsis" at the Incarnation: "Glory to God . . . and peace to men." But—be it noted—*peace to men of good will.* This true peace on earth, in preparation for the enduring peace of heaven, is to be explained only where good will prevails in human affairs. It implies the rejection of all those party exaggerations which arise from error; and it maintains "a constant equilibrium of truth and justice, which vindicates in theory and applies and promotes in practice." Thus are brought into harmony the various rights and duties of all parties; thus are reconciled authority and liberty, individual dignity and State government, human personality and divinely-delegated superiors; "a balance is struck between the due dependence and well-ordered love of a man for himself, his family and country, and his love of other families and other peoples, founded on the love of God."

In this aim is included a solicitude for temporal, material welfare also. True, the temporal welfare is subordinated to the eternal, to which it is really a means or avenue; but, that principle being granted, civil and natural progress are to be fostered; and in fact the Church fosters and promotes them most efficaciously. It is not the duty of the Church to produce "a definite technical system" of social-economics; but nevertheless she "clearly outlines the guiding principles which . . . (with their necessary modifications in various times and places) indicate the safe way of securing the happy progress of society."

Continued on Page 20

Catholic Doctrine vs. Communism

Continued from Page 19

Those who really understand the Church's doctrine admit its essential goodness—its "wisdom and supreme utility." Statesmen have actually admitted that they have found nothing sounder than the principles contained in the encyclicals "Rerum Novarum" and "Quadragesimo Anno." In non-Catholic and even non-Christian countries the social value of the Church's doctrine has been recognized—as witness a recent affirmation by an eminent non-Christian politician in the Far East. And "We know," writes the Pope, "from reliable information that flows into this center of Christendom from all parts of the world, that the Communists themselves, where they are not utterly depraved, recognize the superiority of the social doctrine of the Church . . . only those blinded by passion and hatred close their eyes to the light of truth and obstinately struggle against it."

(Herein we may catch a glimpse of hope for the victory of human goodwill even amongst those who are the Church's professed enemies.)

The Alleged Conflict Between Doctrine and Practice

BUT the enemies of the Church, even though bound to acknowledge the wisdom of her doctrine, accuse her of failure in practice. The entire history of Christendom, as the Pope points out, is a refutation of this accusation.

At the outset of her career the Church was faced with the taken-for-granted system of human slavery—more taken-for-granted than even the industrial semi-slavery of today. Under that system of pagan slavery, not only was basic human liberty denied, but the manual worker was despised—the general opinion of the time being epitomized in the dictum of "the moderate Cicero": "All artisans are engaged in sordid trades, for there can be nothing ennobling about a workshop."

The Christian Church challenged this in the most dramatic manner—by telling the world that God Himself became a Carpenter.

The workshop of Nazareth henceforth became the model for the world. The Church, not by "bloody revolution, but the inner force of her teaching, made the proud Roman matron see in her slave a sister in Christ." This "single typical trait" is taken by the Pope as an instance to show the emptiness of the alleged conflict between Christian principle and practice; and the work of the Church in transforming the slave-world stands, in spite of individual churchmen here and there in history neglecting their duty.

"Even today," the Holy Father points out, "the authority of the Church is greater than it seems; for the influence of ideas in the realm of facts, though invisible, and not easily measured, is surely of predominant importance."

Going through the centuries doing good—that is the record of the Catholic Church. Neither Socialism nor Communism would exist today if rulers of nations had not scorned the Church's voice. But the false edifices built by "liberalism" and "laicism" are even now crumbling before our eyes—revealing the weakness of their foundations: "as everything must crumble that is not grounded on the one cornerstone which is Christ Jesus."

INVINCIBLE IGNORANCE

By ROBERT H. HEMPHILL, Financial Authority

A FEW days since, quite by accident, I talked to the executive vice-president of a large New York trust company.

He admitted immediately that he knew nothing about money. He said that he had been in the banking business all his life and that the daily details precluded his making any abstract study of banking and money.

He was surprised and delighted when I explained that the purchasing power of the nation and the national income were one and the same thing—just two angles of the same picture. He was amazed when I explained the relation between the supply of circulating purchasing power—checking account balances in our commercial banks—and the national income.

He, a prominent banker, an executive vice-president of a large New York bank, asked me where he could find the data I used in my conversation—the total of demand deposits, national income, etc. He said that he had never examined a report of the Comptroller of the Currency, that he had never seen a consolidated report of the resources and liabilities of all the commercial banks of the nation.

He had no idea of the total of bank credit in circulation as money. In fact he had never thought of bank deposits as a great revolving fund of purchasing power.

He admitted that the "big shots" in the financial world, the international bankers who control the credit policies of the big city banks, discouraged independent thinking and investigation by the officers and employes of the banks they control. He added that even such a discussion as we were having, if he were quoted, would bring down on him severe criticism and the suspicion that he had "radical" leanings.

We spent an hour or more discussing primary monetary economics in language he could understand and with illustrations purposely geared to his experience as a banker. He was quick to grasp the essentials and, I am quite sure, found the simple solution to many things which had evidently puzzled him for a long time.

At the conclusion of our conversation, this New York City banker made a startling observation. He said:

"Mr. Hemphill, the smartest men in this country, the men who are directing our most important institutions, are struggling around ineffectively and blindly in a sea of ignorance."

THAT is precisely the situation. If the monetary students of the country who have in mind a clear picture of the operation of our economic mechanism could devise some method to get past what the *New Democracy* of London calls "invincible ignorance" of the bankers, it would be possible with their acquiesence to set up a monetary-banking system which would forever eliminate depressions, and we could progress at a rate which is now beyond the imagination.

But it is rare to meet a banker with such an open and inquiring mind as the gentleman first above mentioned. Usually they will not talk about money or banking. They have been taught that it is dangerous to discuss these subjects. They have been taught inflexible obedience to the policies of those "higher up," and this rigid discipline runs through the whole banking fabric from the little country banker to the big shots among the internationals as I pointed out in a recent article.

It is difficult to break through this wall of wilful ignorance because the jobs of the men one would like to reach and enlighten are at stake, and of course the percentage of men willing to defy autocratic authority at the risk of losing their jobs to listen to what they have been taught are "dangerous radicals," is necessarily small.

The outstanding thing I am personally relying on is that the commercial banking system, as all these men have been taught to visualize it, is completely frozen and inactive. The amount of loans made to commerce and industry during the last ten years is negligible. Here and there an adventurous banker is making a very limited number of small loans, but even he regards them as a gamble, whereas ten years since they were the standard day by day principal business of all the banks.

Bankers as a class are ignorant of monetary science but they are by no means dumb, and just now they are generally restless and wondering just what has gone wrong with their institutions. The rank and file of minor executives who normally transact the actual business of their institutions, do not understand the present credit policies adopted by the "higher ups" and there is widespread suspicion that the "higher ups" are themselves confused.

During the last few years of inactivity their principal active customers have been repeatedly denied credit until they no longer seek it, and these minor executives are beginning to realize that their banks, which once played a controlling part in the business life of the community, are fast crystallizing into their present unimportant depositary function.

MOST bankers derive their views from a common source and are apt to think alike on most subjects connected with banking. This banker I speak of was anxious to have "outside" views on several matters. He was surprised that I knew that there was no cash involved in a bank's "purchase" of bonds from the United States Treasury. I gathered that he had believed it to be a profound secret and one which ought not to be disclosed to the general public.

He was very greatly surprised when I advised him to buy all the United States Bonds he could for his bank. I pointed out that the Government issued these bonds in place of currency. I told him that I thought the banks ought to purchase and own all the United States Bonds. Purchase of bonds from individuals would have the same effect on the business of the country as a similar purchase of new bonds from the treasurer of the United States. The credit created would be put to work by the individuals instead of the Government.

He admitted that the chances that the banks would ever greatly increase their loans to commerce and industry are remote.

I have been much gratified recently that bankers are beginning to think about booms and depressions and that some of the most liberal are beginning to admit that maybe banks play some small part in the phenomena.

I think the cause of real monetary reform has advanced tremendously in the last three years despite the alert propaganda bureau of the American Bankers' Association, which bombards the public through the editorial columns of our most influential newspapers with skilfully written articles intended to perpetuate the confusion of the public mind on monetary subjects.

I have been saying and writing, since the collapse of the commercial banking system in 1933, that the commercial banks of this nation would never again function as the creators of our most important medium of exchange—bank credit—through their loans to commerce and industry, and it is gratifying to find that at least some bankers are beginning to take the same view.

Our efforts for monetary reform, therefore, have a new and added premise—the necessity of finding a workable substitute for loan created bank credit. According to the most reliable estimates we have at the moment in demand deposits about 25.5 billions of dollars of which something like 20.5 to 21 billions are subject to check and about 5 billions continuously in the "no-man's land" of deferred credits—checks deposited but not yet collected and therefore not available for payment by check.

On the present program, the total collection of taxes, including the so-called "social security" taxes, will equal government expenditures for the next twelve months. There will be little if any new money put into circulation by the Government. Our national income for the twelve months referred to will be about 60 to 63 billions, 5 to 8 billions under 1937.

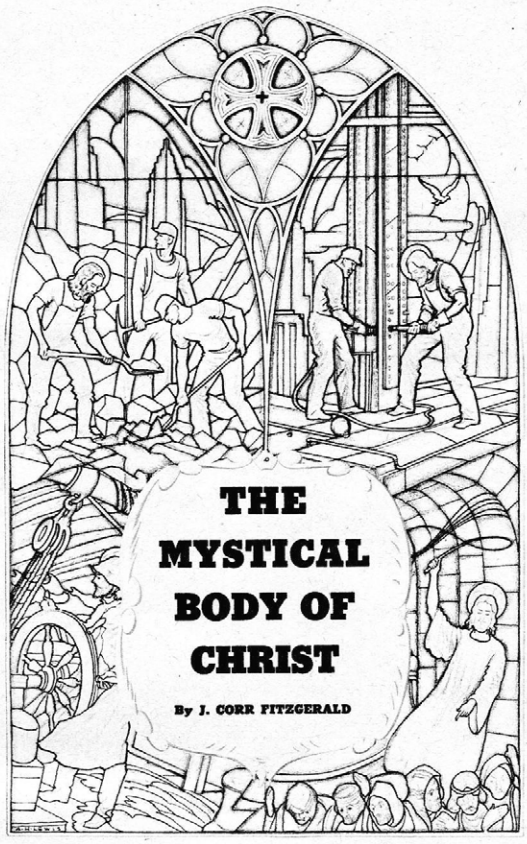
There is absolutely no possibility of a substantial increase in business unless the present program is materially expanded, and I doubt very much if the new Congress would go along with an expanded public works program which would substantially increase the national debt.

The Government has, since early summer when the present increased W.P.A. program went into action, put into circulation some 500 to 600 millions of dollars of new money, but the recent orders of the President slowing down that program, have brought expenditures within the rate of tax accumulation so that the present Government activities are simply jumping up and down in the same place—putting money into circulation with one hand and withdrawing it with the other.

In the meantime, the population continues to increase—it is now over 130-million, and 600,000 to 800,000 boys and girls graduate each year into the self-supporting age and add to the tremendous present unemployment, while a wholly incompetent Government, which has assumed the economic reins, attempts to cover its failure by introducing a constant stream of new proposals designed to divert the public mind from the sad plight of the nation.

And the bankers in equal ignorance sit on the side lines and criticize, without a constructive move; determined as ever to use their immense power to arrest any legislation which might encroach on their monopoly of manufacturing our principal medium of exchange—hoping vaguely that some turn of the wheel will restore the good old times and the "bonanza banking" of the late '20's.

Christian Solidarity in the Practice of Social Justice Can Correct Economic Despotism.



THE MYSTICAL BODY OF CHRIST

By J. CORR FITZGERALD

THE great, mysterious truth that all Christians are so intimately united with one another and with Christ the Head that they form one body with Christ—this magnificent truth which St. Paul teaches us in his great Epistles, is receiving a renewed emphasis in the world today. This union of all Christians with Christ, the God-man, is indeed the secret of our material as well as our spiritual salvation, and it is fortunate that our leaders are emphasizing its two-fold character. In this connection, the Rev. Joseph Husslein writes:

"The doctrine of our common incorporation into Christ, our divinization as members of the Incarnate Word, the mystery of our life as Christians united with Christ our Head and knit together with each other as cell to cell and joint to joint in one body, in brief, 'the mystery of Christ in us,' must be made operative in the world today, must become a mighty motive power in the civil, social and economic life of our age no less than in our religious devotions. In it we possess the divinely given means whereby, joined in our human endeavor we should be aided most powerfully in the world-embracing task of solving our social questions, of ending our unhappy wars, and of creating the only possible millenium of which this earth is capable."

Now, God saw fit to reveal this astounding mystery to us through the Gospel and the Epistles of St. Paul. Therefore it is of the first importance that we, as Christians, believe this truth and make it the foundation of our whole life. In order to do this we must first understand, as best we can, the nature of this union with God. And no better source of study can be found than the teaching of the great Apostle of the Gentiles.

The union of all Christians with Christ the Head may be said to be the hub around which the entire doctrine of St. Paul revolves. He is constantly speaking of our being "crucified with Christ," plunged into death with Him, dead with Him, buried with Him in Baptism, risen with Him unto newness of life. His Epistles are full of texts describing the faithful as clothed with Christ, freed from the bonds of the old Adam by Baptism, and united to Jesus in whom all Christians are made as one person, the one Mystical Christ.

In particular, St. Paul uses the celebrated analogy of the likeness between the human body and the Mystical Body of Christ. Speaking of this likeness, he writes to the Corinthians: "For as the body is one and hath many members; and all the members of the body, many as they are, form one body, so also (it is with) Christ." And further on in the same Epistle he says: "Now you are the body of Christ, and members of member." Again, in the Epistle to the Ephesians, the Apostle writes: "No man ever hated his own flesh, but nourisheth and cherisheth it as also Christ doth the Church, because we are members of His body, of His flesh and of His bones."

ALL Christians, therefore, together form one body with Christ. The truth of this mystery is evident, although its precise nature may be beyond our limited understanding. Precision, in any event, is not necessary to a fruitful knowledge of this mystery which concerns the intimate life of God in us. Yet, there are two errors regarding the truth of the Mystical Body which must be avoided. The first is to think that by reason of our union with Christ, we are really and physically Christ Himself or fragments of Christ. This would be a form of pantheism that would readily lead to the most absurd consequences. We are most intimately united with Christ; we are not Christ Himself.

The other error is to rely more on imagination and sentiment than on reason and faith. Our union with Christ is a reality, a real union, but not a reality that we can adequately picture in the imagination. If pictures in the mind help us to understand the reality, well and good, but we must not conclude that the mental image is a definition of the doctrine itself.

This brings us to a consideration of the true nature of this union with God in so far as we can know it. And the first difficulty that presents itself is the word *Mystical*. As here used, the term Mystical does not mean *mystic* (mysterious) or *unreal*. We have no adequate synonym for it, but we may perhaps understand the term better if we think of it as meaning *corporate*. Thus we may view the Mystical Body, in a sense, as a *corporation*. Now a corporation is a group of persons who subsist as *one body*. We may expand this idea to include whole nations, for these are considered as existing as one body. In this way we speak of the "body of the American people." Now, no one ever saw that body, or touched it, or heard it. It is not a visible, physical body like the individual human body. It is a mystical or corporate body which we do not see, but which is very real. We are all a part of it; together we make one body.

Nevertheless, such a union as that of the American people is at best a mere moral union which implies a unity of members based primarily on the union of the wills of the members. For this reason, the illustration is imperfect, for the social will of the members is not the sole, nor even the primary basis for the union described as the Mystical Body of Christ. The basis of the union of Christians with Christ is the Divine Life itself which all possess. In the words of Father Jacobs:

"It is particularly in virtue of this supernatural life participated in by man that there is such a concept as the Mystical Body. Since all Christians are animated by one and the same God who dwells in each of them and vivifies them with supernatural life, much as the human soul vitalizes the human body, there is a real, physical connection between all Christians and God and similarly between Christian and Christian."

A moral or corporate or social body is an *organization*, but the Mystical Body of Christ comprised of Head and members is an *organism* whose soul is the Holy Spirit. It is this distinction which the term Mystical is intended to imply.

Here then we find the noblest motive possible for the practice of social justice among Christians who are so closely united one with another that together they form but one body whose Head is Christ. Indeed this is why God will judge us by the good we have done to our brothers in Christ: *"As long as you did it to one of these my least brethren, you did it to me."* This is why also we must be concerned about every type of injustice in social life, for the victims of such injustice are actual or potential brothers of Christ Himself. To exploit the Christian is to victimize Christ.

There is yet another noble motive for the practice of justice among men which has a direct bearing on the work of Christ in the souls of His creatures. It is this, that social justice helps men to save their immortal souls. And this truth has been so ably described by Dr. Furfey in his book *"Three Theories of Society"* that I am urged to quote him. He writes:

"It is easier for man to work out his supernatural destiny when the State enforces *economic justice*, so that all citizens shall have at least a modest competence, when the State insists by law on an external goodness of morals and the removal of public occasions of sin. In a parallel fashion, a State which allows civil disorder, economic injustice, and crimes of violence is not a State in which the citizens can easily devote themselves to the things of eternity."

In view, therefore, of what has been said, the practice of social justice becomes a matter of the greatest importance. Especially is this true in our day when injustice surrounds us on every side, so that the reigning Pontiff, Pope Pius XI in his encyclical *"Quadragesimo Anno"* was able to exclaim: "Nowadays the conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary, namely their eternal salvation."

We must ask ourselves why it is that the conditions of social and economic life are such that men can think of nothing but trying to find a job or making ends meet on half a living wage. Not to ask ourselves such a question when we find 12 million men out of work and 30 million on a dole in the richest country in the world, is to be culpably indifferent to the interests of Christ our Brother.

Moreover, Pope Pius makes the solution of the question easy by concentrating our attention on the *economic system* which he calls "that most important branch of social life." This system of modern capitalism, the Pope tells us, places an irresistible power in the hands of those who hold and control money, thereby maintaining a firm grasp on the issue of credit which is the very lifeblood of the whole economic body. As a result of this unholy control, a few usurers are able to victimize the members of Christ and thus endanger the very salvation of their souls.

It must be emphasized that this system of modern capitalism is what permits this economic despotism, or rather is what forces it upon the nation. The system is wrong at the very root because it is identified with usury which is not only immoral but destructive of society. Being based on usury, the system results in the confiscation of property by the few who control money and credit. As Representative Charles G. Binderup expresses it: "this practice (control of credit) confers upon certain individuals an unfair advantage over their fellowmen, through which they may and do acquire unearned wealth to the end that the product of labor and genius is consecutively concentrated in the hand of the few who have this unfair advantage."

This then is the answer to the question why it is that nowadays vast multitudes of men are so worried and harassed by the difficulty of making a bare living that they have little thought of God and His justice. This, too, is the answer which we should understand in specific detail that we may know what can and must be done to insure justice to the members of the Mystical Body of Christ.

LESS IN SPAIN THAN HERE

To the Editor:

How many people in the United States today, informed people who know the evils of Communism, recognize that the alleviation of suffering, misery and want is not in itself a guarantee against Communism?

I was much impressed recently by an article in Social Justice in which it was brought out that there was less social injustice in Spain just prior to the revolution, or Communistic outbreak, than there is in the United States today.

How many people realize the imminent bankruptcy of our government, the danger of revolution from such bankruptcy, and the connection of the Communists with the forces that are bringing about these rapidly approaching events?

Wm. S. Cordiner

Chicago, Ill.

CHRIST'S "UNSTATED" IDEA?

To the Editor:

As nearly as I can understand, you stand squarely opposed to the Roosevelt farm program, to W.P.A., to almost the whole New Deal program, and to the C.I.O.

It seems you would replace all these concrete measures and movements with a nebulous idea of the supernatural will of Christ. Just how this is to be done you do not state. Just what specific economic measures Christ now wishes America to take you do not state.

Is it not dangerous, at least is it not unstatesmanlike, to undermine the pillars that are now holding our country up out of the morass of economic prostration without replacing them with something more substantial than Christ's unstated idea of 1938 economic problems?

If farm production is to remain unrestricted, how does Christ propose that surplus be handled and prices be kept up to a level that will repay cost of production? How does Christ propose that we handle the unemployment situation after we have destroyed WPA and the relief agencies?

This is not sacrilege. It is simply the concretization of the questions raised by your remarks – questions whose very absurdity shows the utter bankruptcy of your type of "social justice" as a moral or intellectual concept.

I own a farm in Tennessee. I am a dirt farmer. I know that the New Deal farm measures are woefully imperfect. But I also know that they are infinitely better than nothing. And following your advice will leave us with nothing.

You openly and boldly attack Communism. For once we are in agreement. I join with you in hatred of Communism, but not of Communists. I hate no men for their race, religion or economic philosophy. In hatred of the Communist philosophy I agree with you.

In no sense do I agree that Communism now constitutes the threat to America. Fascism is the real and immediate threat to America as it is to every country in the world except Germany, Japan and Italy. To these three countries Communism is indeed a threat, but certainly Fascism is the danger to America.

This is so obvious that any man in his senses should be able to see it. Is it Communism that is driving America to arm feverishly? Is it Communism that Admiral Leahy says we must be prepared to meet in both oceans? Is it the trial of Communist spies that is now being held in New York? Is it the Russian inspired press that is now fanning up hatred of America? Is it Communism that now threatens the Monroe Doctrine? Is it possible to conceal this from the American people?

You hate Communism. You do not openly state your attitude toward Fascism, but the course you follow shows where you stand. Unlike you, I hate both Communism and Fascism. And, of the two, I hate Fascism more because it is far more savage and brutal and because it is now the chief danger threatening my country.

I hate Fascism but I do not hate Fascists. Nor will I adopt the intolerance of opinion different from mine. I will defend your right to advocate any socio-economic philosophy in which you believe. But I detest and despise your cowardly methods. If you are pro-Fascist, why not have the courage to state your position? Since you are a nationalist, why not declare for American Fascism over all? Why must you disarm America in the face of her enemies?

—A. T. Jones

New York City

INTERFERE ABROAD ONLY

To the Editor:

The national administration, eminent church dignitaries and many prominent men are using the churches, labor, and other organizations, without the consent of their members, to voice a protest against the taxation of Jewish property and the smashing of Jewish windows in Germany.

The Jews of course, are always innocent. All their aims have been to better civilization and government. They are the "liberals" and the great reformers. America has had many of their "reforms" in the last five years, and it has resulted in chaos, uncertainty, and more debts. Germany and Italy are relieving themselves of this burden and tyranny of the internationalists.

What did the administration, these same groups and their controlled newspapers do when 20-million Christians in Russia, Spain and Mexico were being murdered?

What did the administration do when the Communists in this country smashed factory windows, sabotaged, destroyed property, caused a near revolution, stopped the mail, started mass-fighting and bloodshed; intimidated the workers, forced them into idleness until they paid tribute to racketeers, terrified their families, and defaced their homes?

Of course this was done to American citizens so the government could not interfere. But Germany is another matter. They started a boycott against Germany in 1934. Regardless of the purpose, the Jewish instituted boycott of Japan has resulted in the expansion of the Jewish controlled rayon industry.

But they are not content with boycotting European nations. They are also urging boycott on all Americans who are opposed to their particular brand of tyranny. The whole purpose is to promote and keep alive agitation and strife, to arouse the people, and to smoke-screen their misdeeds and aims. They must pillory someone, to make the people accept their atheistic doctrines and schemes as reforms.

—Subscriber

Milwaukee, Wis.

REFUGEE FROM RED RUSSIA

To the Editor:

I wish to thank you for taking such a frank attitude against Communism. Thirteen years ago I was lucky to escape from the Red paradise.

I thank you for mentioning the countless victims of the Red rulers of the kremlin. Among them are many of our dear relatives. Some have been shot, others starved to death in prisons and prison camps within the Arctic Circle, brought there with many thousands of other peasant farmers, priests, nuns, etc., to dig the great White Sea canal. Some were sent to Siberia for railway construction work. We have no word from them for over two years now.

I could tell you a lot more about the sufferings in Russia because I know that you have an understanding for them.

I only wish the American and Canadian people – yes, the whole world – would be aroused to the danger of Communism and its supporters, international Jewry. I can't blame the German nation for taking such stern action against them. The German nation has gone through very difficult times since the war. Many humiliations – thanks to the Jews—have been suffered by the Germans not only in the Reich but also in Russia.

—J. D.

Waterloo, Ont.

JUST A POLITICAL SLOGAN

To the Editor:

Our present unsound monetary system of private coinage and lending creates periodic depressions and between depressions can only stand the strain of from 40 to 75 per cent of productive capacity, such production being very unfairly distributed.

A sound, constitutional monetary system, as propounded by Mr. Hemphill, would guarantee constant capacity production according to population.

Capacity production would logically decrease unemployment but even with the maximum of labor-saving machinery in operation, such production could be constantly consumed by a fair system of distribution, irrespective of the number of employed, unemployed or unemployables provided we had a sufficient number of employables.

The only material factor in the case is the establishment of a sound monetary system, not the constant improvement and installation of labor-saving machinery.

The increased installation of such machinery in combination with a sound monetary system is very desirable as a means of increasing production, of lowering prices.

Back in 1932 I thought that F.D.R. understood that money was the crux of our economic problem when he promised to drive the money changers from the temple; evidently it was just a political slogan.

—Thomas Brennan, Jr.

Rochester, N. Y.

METHODS TRIED AND TRUE

To the Editor:

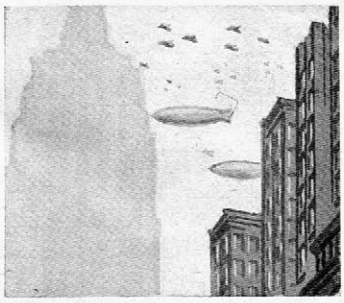
The *Protocols of the Wise Elders of Zion* were not written by a crank. The way events are unfolding in this world today, and have been unfolding since 1859, indicates plainly that everything is being done objectively toward world control by the writers of the Protocols and their cohorts.

Whether these authors of the *Protocols* were all Jews is unimportant, but the plan described therein is surely being followed so closely that one cannot help but know the bed by where the river runs. The reason that Communism is gaining ground so fast today is that Communism offers the path of least resistance to the goal of world domination by this band of men who recognize no God, no flag, no human right. There is only one obstacle in their way—the millions of Catholics, Protestants and other Christians who follow the creed of Christ.

Knowing these things, we Christians of all denominations should unite in one great Christian Front for one purpose, i.e., to establish Christian charity among men, not by some newfangled method that we have not tried, but by a method that has been tried and found true by our ancestors. I refer to the guild system, or the Corporate State.

—Frank F. Pitts

England, Ark.



Sunday Afternoon . . . -1945

ACME

THERE was no Mass this morning. There have been no church services for more than a year — ever since all places of worship were closed by order of the Red Dictator. Six bishops, three Catholic and three Protestant, were executed yesterday morning in the basement of The Tombs Prison. Thousands of priests, ministers and nuns are in the concentration camps. There is nobody to conduct a religious service if it were permitted.

But this afternoon will be gay. Five hundred thousand youths will parade Fifth Avenue before the stand of the Dictator. On both sides of the All-Powerful One will be the Commissars—48 of them—one from each of the United Soviet States of America.

There will be tanks and airplanes. The bands will blare forth the "Internationale." In the evening a triumph in the art of pyrotechnics will be achieved when the face of Stalin will be traced in twinkling stars of many colors against the black sky over New York.

* * *

That CAN be a Sunday afternoon in the United States within a few years. It WILL be—unless the American people heed the warning of Father Coughlin and other leaders.

The time to save America from the horror of Communism is NOW, while the Constitution and representative government are still within our grasp.

Father Coughlin needs your help in the great task of rousing America to realization of the brewing terror. He needs your financial help NOW.

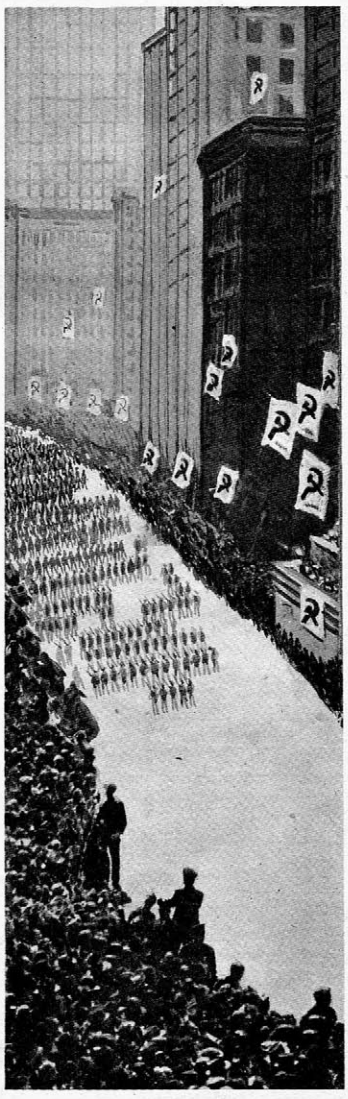
The broadcasting season at Royal Oak is only six weeks old. There MUST be $100,000.00 on hand to assure its being a success.

This is a relatively small amount of money when spread over the hundreds of thousands of social justice-minded men and women who listen to Father Coughlin every Sunday afternoon in Fall, Winter and Spring.

To assure the success of this season's broadcasting every reader of SOCIAL JUSTICE must contribute something to the Broadcasting Fund. If you can afford $25, $50, $100 or $1,000, do so. It is better to help this cause NOW than to spend a Sunday afternoon in 1945 listening to the wild rantings of a Red Dictator.

Every contribution of $10, $5, or $1 helps out and is deeply appreciated. The time is growing short. You may send half your contribution now and the remaining half one month from now.

This is a call to Christian-Americans. No more important call can ever come to you.



SOCIAL JUSTICE PUBLISHING CO., INC.
Royal Oak, Michigan.

I wish to contribute to the 1938-39 Broadcasting Fund so that Father Coughlin may continue to spread principles of social justice in America.

I hereby pledge the sum of $..... which I am enclosing herewith or which I will send in two equal monthly remittances on December 20, 1938 and January 20, 1939.

My Name Is.....

My Address Is.....

City or Town..... State.....

REMEMBER—MOSCOW IS AIDING AMERICAN COMMUNISTS. AMERICAN CHRISTIANS MUST HELP THEMSELVES!

NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

"THE NEW DEAL SANTA CLAUS"

'Tis the eve of a new Congress
And all through the House,
Not a statesman is stirring;
Well—not more than one!

THE New Deal Santa has again prepared his list of appropriations for a new Congress. Certain to have their yuletide stockings crammed with the Administration's choicest "goodies" are "Bobby" LaFollette's Civil Liberties Committee which, advance reports have it, is to become a permanent national institution; "Barney" Baruch, whose letter to Santa asked huge armaments and a heavy industrialization program; and "Good Boy Harry" Hopkins with his omnipresent W.P.A., especially useful at poll-time.

Certain not to be included in any "must" list of Congressional benedictions and largesse is the un-American Activities Investigating Committee headed by Congressman Martin Dies. For that iconoclastic Texan, in his blustering, sincere crusade has ridden range on more sacred cows than an administration was known to have. "Bad Boy Martin" Dies, therefore, rates a place on Santa Roosevelt's "preferred" list lower than that held at Christmas time by Peck's bad boy.

THE MAN OF THE WEEK

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